3 1761 11360098 5

BRITISH MUSEUM

GUIDE

TO THE

EXHIBITED MANUSCRIPTS

PART II

MANUSCRIPTS

(PALAEOGRAPHICAL AND BIBLICAL SERIES AND CHRONICLES)

CHARTERS AND SEALS

EXHIBITED IN

THE MANUSCRIPT SALOON

WITH TWENTY PLATES

Z
106
B86
1923

FINEART
DESHMAN

PRINTED BY ORDER OF THE TRUSTEES

1923

Price 1*s.*

G. STEPHEN VICKERS

DEPARTMENT OF FINE ART
LIBRARY
UNIVERSITY OF TORONTO

BRITISH MUSEUM

GUIDE

TO THE

EXHIBITED MANUSCRIPTS

PART II

MANUSCRIPTS

(PALAEOGRAPHICAL AND BIBLICAL SERIES AND CHRONICLES)

CHARTERS AND SEALS

EXHIBITED IN

THE MANUSCRIPT SALOON

WITH TWENTY PLATES

PRINTED BY ORDER OF THE TRUSTEES

1923

PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS
BY FREDERICK HALL

PREFACE

THIS Guide to the Manuscripts, Autographs, Charters, Seals, Illuminations, and Bindings exhibited in the Department of Manuscripts and in the Grenville Library first appeared in its present shape, consisting of three parts, each with twenty plates, in 1912. In this re-issue of Part II the system continues unaltered, but the opportunity has been taken to introduce into the cases new acquisitions of special interest and to make other slight changes. The exhibition of Greek Papyri has the greatest number of alterations, but most sections have some slight modification.

The introductions in this part have been written and the descriptions revised, under my general direction, as in 1912, by Mr. H. I. Bell, O.B.E., one of the Assistant Keepers.

JULIUS P. GILSON.
Keeper of MSS.

26 January, 1923.

DEPARTMENT OF FINE ART
LIBRARY
UNIVERSITY OF TORONTO

CONTENTS

		PAGE
I.	Greek MSS.	9
II.	Latin and other MSS.	26
III.	English MSS.	41
IV.	MS. Chronicles of England	49
V.	Biblical MSS.	69
VI.	Historical Documents and Papyri	82
VII.	Charters	84
VIII.	Seals	100
	List of Benefactors	107
	Loan of Lantern-slides	111
	Publications	112

DEPARTMENT OF MANUSCRIPTS

The collections of this Department have been formed partly by the acquisition of private libraries and partly by purchases and donations from year to year. The Manuscripts of Sir Robert Cotton, of Robert and Edward Harley, Earls of Oxford, and of Sir Hans Sloane were among the first collections brought together by the Act of Parliament of 1753, to which the British Museum owes its origin. The Cotton MSS. were presented to the nation by Sir John Cotton, grandson of Sir Robert, in 1700, and the sums paid for the Harley and Sloane MSS. were acknowledged to be much below their real value. The other collections are: the Royal MSS., presented by George II. in 1757; the King's MSS., collected by George III.; the Birch MSS., bequeathed by the Rev. Thomas Birch, D.D., in 1765; the Lansdowne MSS., of William Petty, Marquess of Lansdowne; the Arundel MSS., of Thomas Howard, 14th Earl of Arundel; the Burney MSS., of the Rev. Charles Burney, D.D.; the Hargrave MSS., of Francis Hargrave, K.C.; the Egerton MSS., bequeathed by Francis Egerton, Earl of Bridgewater, in 1829, and since augmented by purchases made from funds provided by him and by Charles Long, Lord Farnborough (1838); the Stowe MSS., collected by George Temple-Nugent-Grenville, Marquess of Buckingham; and the Additional MSS., the largest of all the collections, purchased from the annual parliamentary grant or acquired by donation or bequest. The Department contains upwards of 53,000 volumes; 84,500 charters and rolls; 18,000 detached seals and casts of seals; and over 2,400 ancient Greek and Latin papyri. A list of the principal benefactors to the Department is given at the end of the Guide.

The Guide to that portion of the collections which is selected for exhibition to the public * is now issued in three separate

* For purposes of study and research the Students' Room is open to all persons provided with tickets for reading in the Department from 10 a.m. to 4.45 p.m. daily (Sundays excepted), with the exception of the first four week-days in March and September. Application for tickets must be made to the office of the Director of the Museum.

parts, viz. (i) Autographs, (ii) Manuscripts, Charters and Seals exhibited in the Saloon, and (iii) Illuminated MSS. and bindings of MSS. exhibited in the Grenville Library. A fourfold division might perhaps have better represented the different aspects from which the exhibition may be looked upon, viz. historical, literary, palaeographical, and artistic, but practical difficulties in the arrangement of the cases would render this scheme inconvenient. As it is, the division adopted at least so far corresponds to this diversity of aspect that the artistic interest is most prominent in Part III. and the palaeographical is most fully represented in Part II. ; but the historical and literary interests are spread over Parts I. and II. Moreover, as was inevitable where many of the exhibits are of importance from more aspects than one, no series can be made absolutely complete in itself without reference to the others.

The present part, as already indicated, is intended specially to illustrate palaeography, *i. e.* the history of handwriting. The main exhibition will be found in Cases A–E, which contain a selection of MSS. continuously numbered, showing the development of the Greek and Latin alphabets, the former from the early 3rd century B.C. to the end of the 15th century of our era, and the latter from the beginning of the 2nd to the end of the 15th century. The Greek MSS. are contained in Cases A and B, the former being reserved for MSS. on papyrus, and the latter for those on other materials. Cases C and D exemplify the development of the Latin hand as used both for Latin and other languages, and in Case E is shown a selection of MSS. in English, from *Beowulf*, one of the oldest poems in the language, to the 15th-century mystery plays.

To this purely palaeographical exhibition are added two special exhibitions of MSS. shown rather for their contents than for their form. Case F contains a number of works relating to English history, illustrating the transmission of historical knowledge from early times to the invention of printing ; and in Cases G, I, K is an exhibition of Biblical MSS., exemplifying the textual history of the Scriptures from the original Hebrew and Greek texts to the translations into English and other modern languages.

The more specially palaeographical exhibition is resumed in Cases V. and VI., which contain a selection of charters or legal documents, mainly English. These illustrate the history of the

current hand of daily use, as opposed to the formal book-hand used for literary works.

In Cases L and M are exhibited specimens of the seals attached to records; they include examples of royal and private seals from the reign of Edward the Confessor to that of Edward VII.

Under the heading "Historical Documents and Papyri" are classed various documents shown in frames on the wall, which owing to their size or for other reasons it was not convenient to include in the general series.

PART II

I.—GREEK MSS.

The material on which books, both Greek and Latin, were mainly written in classical times was papyrus, which was manufactured from the stem of an aquatic plant, the papyrus, formerly common in Egypt. The pith was cut into strips, which were laid side by side, and another layer of strips was then placed upon the first at right angles. The gummy sap, when the two layers were pressed, caused them to stick together without the use of an adhesive; and the sheet thus formed was beaten or rubbed to make the surface smoother, and, when dry, was fastened to others to form a roll. The rolls, when sold, could be either used entire or cut into strips of varying length according to the requirements of the user. In literary works, written on long rolls, the writing was arranged in columns (whose lines were parallel to the length of the roll), answering to the pages of a modern book. Owing to the method of manufacture, the fibres of the papyrus were horizontal on one side of the roll, vertical on the other. The two sides are known respectively as *recto* and *verso*, and the side used for writing on was the former, though, from motives of economy, the verso was not infrequently used later (see Case A, nos. 7, 9, 13, 16).

Vellum of a sort seems to have been employed as a writing material at least as early as the 2nd century B.C. (for an example of the 1st century B.C., see Case B, no. 42), but it did not come into general use till the 1st century of our era, and it was even then for some time regarded as inferior to papyrus (see Case B, no. 44). It was made up in the form of the modern book, with leaves; and this form was not infrequently imitated, from the 3rd century onwards, in the case of papyrus (see Case A, no. 15). Vellum gradually superseded papyrus and became the sole material for literary purposes till the introduction of paper; but papyrus continued to be used for documents, not only in Egypt, but even in the Papal Chancery, till the 11th century.

Of other writing materials the commonest was the waxed tablet, used largely for note-books, letters, etc. A specimen is shown in Case B, no. 43.

Black ink of various shades was, as with us, by far the commonest, but other colours also occur. Of these red (see Case A, no. 32) was the most usual. There are extant MSS. written entirely in red ink, but it was usually employed only for headings, titles, and

similar purposes. For specially sumptuous vellum MSS. gold and silver were sometimes used, the vellum being in many cases stained purple. In Harley MS. 2788 the Museum possesses a volume of the Gospels written entirely in letters of gold; and another MS., also of the Gospels, written in gold is included in this exhibition (Case C, no. 93). In the Durham "Liber Vitae" (Case C, no. 81) the names of the benefactors of the church of St. Cuthbert at Lindisfarne are written alternately in gold and silver; and another MS. written in gold letters, also of English origin, may be seen among the illuminated MSS. in the Grenville Library (Case I, no. 8).

In concluding this account of writing materials, mention may be made of the practice, due to the cost of vellum, of rubbing out the writing of a MS. and utilizing the vellum again. Such MSS. are called palimpsests. In many cases the original writing can be to a large extent restored and read; and in this way several valuable texts have been recovered. An example of a palimpsest is shown in the Biblical exhibition (Case G, no. 3). Papyrus was too fragile to bear the rubbing with pumice which was applied to vellum MSS., but in the case of papyrus MSS. a text could be, and not infrequently was, washed out with a sponge; and such MSS. are also called, loosely but conveniently, palimpsests.

Papyrus having gone out of general use in the earlier centuries of the Christian era, and being a much less durable material than vellum, very few examples of it have been found in Europe, and till the discovery of papyri in Egypt our knowledge of Greek and Latin writing, other than inscriptions on stone or other materials, began with the vellum MSS. of the 4th and following centuries; but in modern times, especially since 1877, vast quantities of papyri, both in Greek and in other languages, have been unearthed in the dry soil of Egypt; the earliest Greek papyri date from the latter part of the 4th century B.C. and the latest from the 8th century of our era.

The earliest form assumed by the Greek alphabet was that used in inscriptions. In cutting stone, angles are more easily formed than curves, and so the letters, wherever possible, were of a square shape. To this type of hand the name *capitals* is given. On the other hand, when writing with a pen on papyrus or vellum, it is less trouble to form curves than angles; and the consequence was that on these materials certain letters became rounded. Thus was developed the hand known as *uncials*. It should be added that the majority of the letters are the same in both types of hand.

The earliest Greek papyrus is that containing the *Persae* of Timotheus, now at Berlin, which probably dates from the latter part of the 4th century B.C. In it the forms of the letters are very close to those seen in inscriptions, and the hand is almost pure capitals. Much the same characteristics, but modified in the direction of the uncial, are seen in the few papyri of the close of the 4th or beginning of the 3rd centuries B.C. which have been

discovered. In the earliest papyrus here exhibited (no. 1) the capital Ε and Ω are used throughout, but the rounded form of *sigma* (C) is seen in place of the capital form (Σ). In the *Phaedo* of Plato (no. 2), the hand is already uncial, but it bears traces of its early date in certain forms; thus Ε occurs in both the capital (Ε) and more rounded uncial (ϵ) shape, and Ω, though it has assumed its uncial form (ω), shows an early stage of it.

The papyri exhibited on the west side of Case A, though few in number, will illustrate to some extent the progress of the literary uncial on papyrus from the 3rd century B.C. to the 7th century of our era. A certain squareness and angularity are characteristic of the Ptolemaic period (ended B.C. 30), whereas the hand of the Roman period is usually distinguished by its roundness, and at its best is very regular.

The earliest example of uncial writing on vellum here shown (if we except the semi-uncial hand of no. 42) is no. 44 (Case B), which probably dates from the 2nd century. Vellum was still regarded as an inferior material to papyrus, and it will be noticed that the hand is rough, making no attempt at calligraphy. For early examples of the calligraphic vellum uncial, reference must be made to the Biblical exhibition, where in Case G is exhibited a volume of the celebrated Codex Alexandrinus, written in the 5th century, and with it photographic facsimiles of pages from two still earlier MSS., the Codex Sinaiticus and the Codex Vaticanus. The latter, which was probably written about the middle of the 4th century, shows the uncial at its perfection, very exact and delicate (though the delicacy has been impaired by a later hand which touched up the letters). It shows a certain tendency to emphasize down-strokes, but this is not carried far, and is more apparent in the two other MSS., particularly in the Codex Alexandrinus; it developed still further in later times. It must, however, be emphasized that the so-called "Biblical" uncial, upright and with marked distinction of heavy and light strokes, was not merely a late development from the hand of the Roman period. Papyri showing hands of the "Biblical" type and datable with some confidence in the 2nd or 3rd century have come to light, and show that both styles were in use concurrently, even in the Roman period and for Pagan literature. Attention may be called in passing to the fact that whereas the Codex Alexandrinus is written with two columns to the page, the Vaticanus has three and the Sinaiticus even four, so that when the latter was opened a row of eight columns would be shown. This practice may probably be a survival from the days of the papyrus roll, due to scribes accustomed to the long succession of narrow columns in a roll.

Uncial writing of the 6th century is marked by heaviness, uprightness, and an emphatic distinction between thick and thin strokes. An example may be seen in the original hand of the palimpsest MS. no. 3 in Case G. Another, on papyrus, is the

Festal Letter in Case A (no. 17), of either the 6th or the 7th century, but the different material leads to less distinction of thick and thin strokes.

In the 7th century a sloping type of uncial came into general use, with a tendency to lateral compression. Later specimens of this hand are seen in Case B, nos. 46, 47. The use of uncials, which about the 10th century again became upright, continued, mainly for service-books, till the 12th or 13th century; but uncials had been superseded for ordinary purposes in the 9th century by a new hand, developed from the cursive, to which we must now return. It should be added that the hand of no. 45, which was written in Western Europe, stands apart from the general development, being modelled on the Latin uncial.

Cursive is the name given to the current hand of ordinary use, employed in correspondence, accounts, legal documents, etc. Some MSS. of literary works written in this hand are known; an example is no. 7 in Case A, the famous MS. of Aristotle's *Constitution of Athens*; but such copies were made only for private use, not, normally, for sale. On the other hand, we have examples of documents written in the formal uncial (*e.g.* nos. 25, 29 in Case A), which, being exactly dated, are very useful in determining the age of the undated literary MSS. In general, however, the distinction holds good between the formal uncial used in *books* and the cursive used in *documents* of all classes.

The cursive hand was in origin simply the uncial informally written. In current use the tendency was to write rapidly, and so to form the letters less regularly; and, moreover, since it saves time to raise the pen as little as possible, letters came to be linked to one another. This in course of time caused a considerable modification in the shapes of letters; and the cursive, following its own course, developed into a hand quite unlike the literary uncial. In the first example shown (no. 18) it will be noticed that ligatures are inserted even in the case of letters (Z, H, I, M, etc.) which do not naturally possess them. This is a characteristic of the early Ptolemaic cursive; but the next example is practically without ligatures. No. 20 is a good example of the fully cursive hand of the 3rd century B. C. How far cursiveness could be carried is illustrated by the 1st-century certificates in no. 28; but the documents of the Roman period, including every variety of hand from uncials of a literary type to a rapid scribble, illustrate the wide diversity of usage. After the beginning of the 8th century we can no longer trace the development of Greek cursive on papyrus; but a specimen of the 15th-century official hand is furnished by the grant of Mahomet II. to the Genoese of Galata (no. 8 of the "Historical Documents and Papyri").

It was from the cursive hand as written in the 7th and 8th centuries that the scribes of the 9th century formed the new literary hand (the *minuscule*) which superseded the older uncial and is the origin of the Greek hand used to-day. In the two latest

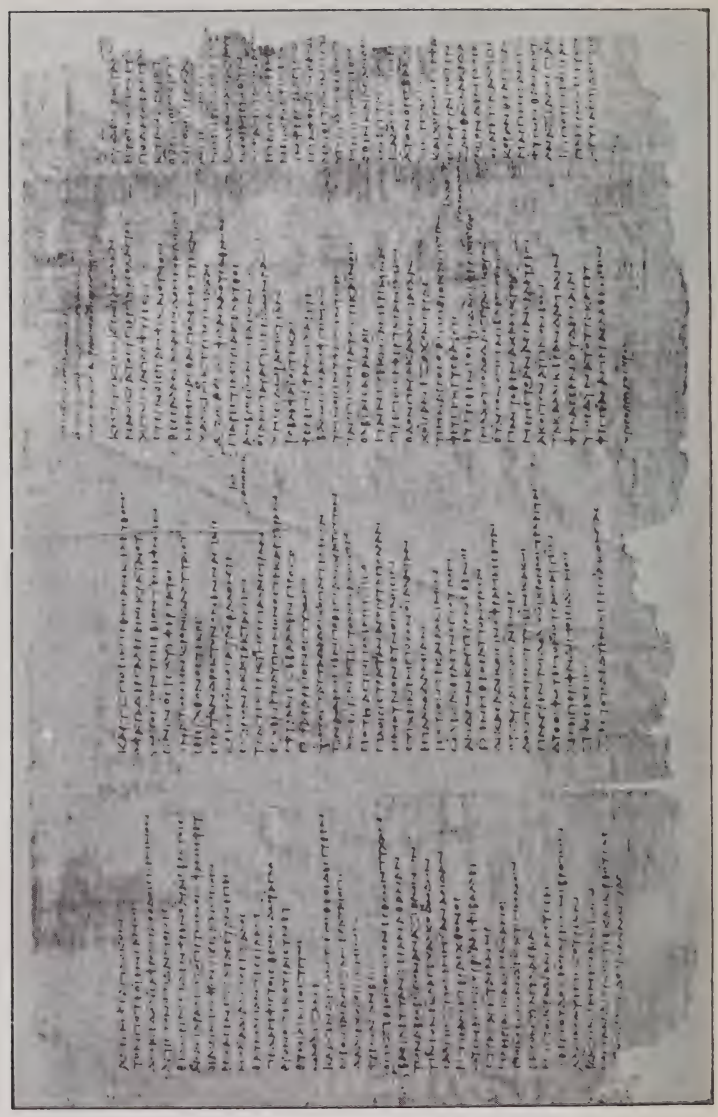
examples of cursive writing on papyrus shown in Case A (nos. 39, 40) many of the characteristic forms of the minuscule hand are seen, but the frequent linking and flourishes somewhat obscure the minuscule character of the writing.

The development of this hand may be followed in the later MSS. of Case B (nos. 48–68), and other examples are shown in the Biblical exhibition and among the illuminated MSS. (Grenville Library, Case 1). The earliest examples are characterized by great exactness and regularity, and often by a certain squareness, though there are examples (*e.g.* no. 52) of a somewhat compressed hand, with tall, narrow letters. The development of the hand took the form of an increasing slackness and freedom. In the earliest minuscule MSS., of the 9th and early 10th centuries, breathings are square (ˡ, ˈ). About the middle of the 10th century the rounded forms (ʿ, ʾ) began to appear, but it was not till about the end of the 11th century that they superseded the older forms, which indeed are found occasionally, especially in formally written books, even after that date. Another change, which dates from the second half of the 10th century, was the practice of writing the letters below instead of on the ruled lines. The linking of letters, seen in even the earliest examples of the hand, was carried further and became looser as time went on; and another result of development was inequality in the size of letters. Even in the 10th century some less formally written MSS. show this tendency, but it is far more characteristic of the 11th and following centuries; in the freer hands of this period the exaggerated prominence of single letters on the page is a striking feature. The uncial forms of several letters, for example Η, Ν, Π, which were carefully avoided in the earliest examples of minuscule writing, began to intrude themselves, side by side with the minuscule forms, in the 10th century, and in the following centuries their use became more and more frequent. Lastly, a sign of lateness is the increasing use, in ordinary MSS., of abbreviations. The whole tendency was, in fact, to less exactness; but it must be added that there were considerable differences according to the kind of book for which the hand was used. Thus service-books retained the older style much more than books intended for private reading. A characteristic sloping hand was developed in MSS. of the classics during the 10th and 11th centuries; an example is the "Townley Homer" (no. 56). Again, in books intended mainly for the use of students a much more cursive hand was employed, and abbreviations were extensively introduced; an example is the commentary of Euthymius Zigabenus in Case B (no. 63). These differences of style, taken with the fact that the Greek alphabet, being used for only one language and over a comparatively limited geographical area, most of it either under Imperial rule or subjected to strong literary influence from Constantinople, was subject to fewer modifying influences than the Latin hand, make Greek minuscules very difficult to date from the hand alone.

The introduction in the 13th century for literary purposes of paper, the surface of which is less smooth and therefore less favourable to formal regularity than vellum, had an effect on writing; it will be noticed that the commentary of Euthymius Zigabenus already referred to is a paper MS. By the 14th century a great change had come about in the minuscule hand, which in general had grown more cursive and less regular than in the earlier examples: and these characteristics were still further accentuated in the 15th century. About the middle of that century a certain revival took place in the West of Europe, where many Greek MSS. were written by professional calligraphists for wealthy patrons. Nos. 67 and 68, the last Greek MSS. exhibited in this part of the exhibition, are examples of this calligraphic hand of the Renaissance.

Case A.—*Papyri.*

1. Comedy, of unknown authorship. The oldest classical Greek manuscript in existence is probably that of the *Persae* of Timotheus (at Berlin), which is believed to date from the latter part of the 4th century B.C. The present MS., with a papyrus, also at Berlin, containing *scolia* or drinking-songs, fragments of a tragedy, now in the British Museum (*Papp.* 688 + 1822), and some other fragments, comes next, and is likely to be almost or quite contemporary with the production of the play which it contains, *being the oldest extant MS. of any Greek comedy.* It is a good example of a Greek text recovered from papyrus cartonnage, prepared to serve as the wrappings of a mummy, and with the portion exhibited is shown the verso of some further fragments of the same MS., on which the plaster and paint still remain. Written in a square, rather heavy, uncial hand of very archaic type, about the beginning of the 3rd century B.C. As marks of early date should be noted the square *epsilon* and the capital form of *omega.* [*Papyrus* 1824.] *Presented, in* 1909, *by the Egypt Exploration Fund.*
2. Plato: portions of the *Phaedo.* The present MS., though later than the preceding, represents an early type of hand, before the angular epigraphic forms of letters had been quite replaced by the more rounded forms natural to writing on papyrus. It was probably written in the first half of the 3rd century B.C., and is in a small, neat uncial hand. Discovered in the cartonnage of a mummy-case, composed of fragments of papyrus covered with plaster. [*Pap.* 448 (*Part* 1).] *Presented, in* 1895, *by H. Martyn Kennard, Esq.*
3. Homer's Iliad: fragments of books xxiii. and xxiv. Found in Egypt. The MS. when complete was a roll of about 20 ft. in length, containing 43 or 44 columns. The critical marks of Aristarchus have been added in some cases, and a few scholia. The part exhibited contains *Il.* xxiv., ll. 164–243. Written in



BACCHYLIDES.
END OF 1ST CENT. B.C.

a fine, square uncial hand, probably in the 1st century B.C. [*Pap.* 128 (*Part* 12).]

4. HYPERIDES, Oration against Philippides. *The only extant manuscript of the oration,* but very imperfect, only the concluding portion of it being preserved. Brought from Egypt in 1889. The works of Hyperides were entirely lost until the discovery of Greek papyri in Egypt. Since then six orations or parts of orations have been discovered, all but one of which are in the British Museum; and a recently discovered oration is also attributed, with great probability, to this orator. Written in a delicate semi-uncial hand, probably in the 1st century B.C., with exceptionally narrow columns, leaning somewhat to the right. [*Pap.* 134 (*Part* 2).]

5. BACCHYLIDES, Triumphal Odes and Dithyrambs. *The only extant manuscript of the poet,* except a fragment discovered more recently which contains part of "Theseus and Minos" (No. 11 below) and others containing drinking-songs. Brought from Egypt in 1896. Written in a fine uncial hand, about the end of the 1st century B.C.; it is possible that two rolls, and not one only, are represented. Twenty (or, according to some scholars, nineteen) poems are preserved, whole or in part, of which six are contained in the portion here exhibited, which is the longest continuous part of the papyrus roll in its present mutilated condition. The columns visible are those numbered 36–39, containing part of "Theseus and Minos", "Theseus at Athens", and part of "Io". [*Pap.* 733 (*Part* 4).]

6. HOMER'S ODYSSEY, book iii., ll. 283–497. Found in Egypt. The column shown contains ll. 457–492. Carefully written in a graceful uncial hand, early in the 1st century; with scholia in a small cursive hand, added about the end of that century. [*Pap.* 271.]

7. ARISTOTLE ON THE CONSTITUTION OF ATHENS. *The only extant MS. of the work,* except some small fragments at Berlin; brought from Egypt in 1889. Written about A.D. 100 in four rolls, in four different hands, on the back of papyrus which had already been used [in A.D. 78–79] for the accompts of a farm-bailiff named Didymus, near Hermopolis. The portion exhibited (cols. 8 and 9) is a portion of the latter part of the first roll, written in a small cursive (*i. e.* running) hand with abbreviations. [*Pap.* 131 *verso* (*Part* 2).]

8. THE MIMES OF HERODAS: part of an incomplete roll, about 15 ft. in length, containing eight poems, with a portion of at least one more. *The only extant MS. of this author,* brought from Egypt in 1889. The part exhibited contains the end of Mime II and the beginning of Mime III, the title of which, "The Schoolmaster," is seen in the second column visible. This Mime presents a scene in which a mother entreats a schoolmaster to flog her scapegrace son. Written in a small, clear uncial hand, in the 1st or 2nd century. [*Pap.* 135 (*Part* 3).]

9. Pindar, Paeans. *The principal MS. of these poems*, found on the site of the ancient Oxyrhynchus in 1906. Fragments of another MS. of the Paeans have subsequently been found at Hermopolis, and a further one from Oxyrhynchus has been published recently. Written by two hands in round, upright uncials on the back of a long roll previously (probably in the reign of Domitian, A.D. 81–96) used to receive a census-list. The roll is now much mutilated, but contains portions of at least nine odes. Accents, breathings, and marks of punctuation have been freely inserted, and there are also critical signs; strophes are marked by paragraphs and the mark known as a coronis (see the first column shown). Many scholia are added in the margins in more than one hand. The portion exhibited contains the end of Paean V., "To Delos," and the beginning of Paean VI., "For the Delphians to Pytho"; the title is written in the left margin of the first column shown. Early 2nd century. [*Pap.* 1842 *verso* (*Part* 3).] *Presented, in* 1909, *by the Egypt Exploration Fund.*

10. Cercidas, *Meliambi*. *The only extant MS. of this author*, found on the site of the ancient Oxyrhynchus in 1906. Written in regular, rather narrow, upright uncials in the 2nd century, with marginal notes in a cursive hand of the same period. There are not infrequent accents and punctuation marks, some of them added by a later hand. The beginning of a new poem, marked by a coronis in the left margin, is seen near the top of the last column but one. [*Pap.* 2054 (*Part* 1).] *Presented, in* 1914, *by the Egypt Exploration Fund.*

11. Bacchylides, Dithyrambs; two fragments containing ll. 47–78 and 91, 92 of Ode 16 or 17 ("Theseus and Minos"). At the top is the vellum *sillybus* or label (see no. 12) bearing the title (not here visible, as it is on the reverse side to the ode), "The Dithyrambs of Bacchylides". Such *sillybi* were regularly attached to rolls, the titles of which, as they lay flat in the *capsa* or case, could not otherwise have been seen without taking down the rolls. Written in a neat but informal semi-cursive hand, about the middle of the 2nd century; accents and punctuation marks were inserted later. [*Pap.* 2056.] *Presented, in* 1914, *by the Egypt Exploration Fund.*

12. Sillybus, or label, formerly attached to a roll, which is now lost. Unlike that of no. 11, which is of vellum, it is of papyrus. It bears the title, in a large, rounded, uncial hand of about the end of the 1st century, "Sophron's *Mimes about Women.*" [*Pap.* 801.] *Presented, in* 1900, *by the Egypt Exploration Fund.*

13. History of Greece, usually known as the *Hellenica Oxyrhynchia*; a very important work whose authorship is still matter of dispute. Among the three historians to whom various scholars have attributed it, Theopompus, Ephorus, and Cratippus, the balance of probability now inclines to the second. The papyrus consists of extensive fragments of a roll previously

SAYINGS OF JESUS.
3RD CENT.

used to receive a land-survey register, the historical work being written on the verso in two small, sloping, uncial hands, about the end of the 2nd century. The extant portions deal, very fully, with the events of the years 396 and 395 B.C. The columns visible are those numbered 20 and 21, containing part of the section devoted to Agesilaus's campaign in Asia. [*Pap.* 1843 *verso* (*Part* 3).] *Presented, in* 1914, *by the Egypt Exploration Fund.*

14. Julius Africanus, *Kestoi*: the conclusion of Book xviii, giving, in accordance with the regular custom, the title at the end, "Julius Africanus's 18th *Kestos*." Written in a good rounded uncial hand, some time between A.D. 221, after which date the work was composed, and A.D. 276, when the verso was used to receive the will of Aurelius Hermogenes, a president of the senate of Oxyrhynchus, and thus almost contemporary with the author. The *Kestoi* was a work of an encyclopaedic character; the present fragment deals with questions of literary criticism, and contains the interesting biographical statement, "at Rome, near the baths of Alexander, in the beautiful library at the Pantheon, which I myself designed for the Emperor". The discovery of this MS. settled in the affirmative the question whether the Africanus who wrote the *Kestoi* was identical with Julius Africanus the Christian chronographer and friend of Origen. [*Pap.* 2040 *recto.*] *Presented, in* 1914, *by the Egypt Exploration Fund.*

15. St. John's Gospel, xvi. 14–30: an imperfect leaf of a papyrus codex, written in an upright, well-formed, semi-uncial hand, in the 3rd century. *The earliest MS. of this Gospel yet discovered*, and an early example of the use of papyrus in codex form. Another leaf of the same MS., found, like this, at Oxyrhynchus, was acquired previously. [*Pap.* 2484.] *Presented, in* 1922, *by the Egypt Exploration Society* (*formerly the Egypt Exploration Fund*).

16. Sayings of Jesus: an incomplete column of a collection of sayings written on the back of a roll previously used to receive a land-survey list. Found at Oxyrhynchus in 1903. A leaf of a papyrus codex containing part of a similar or the same collection had previously been found on the same site (in 1897). The compilation perhaps dates from the earlier half of the 2nd or less probably from the latter part of the 1st century. The present MS. contains the introduction to the work, which is thus completed and translated by Mr. H. G. Evelyn White: "These are the (life-giving) sayings which Jesus spake who liveth and (was seen of the Ten) and of Thomas. And He said (to them: Whosoever heareth) these Sayings shall not taste (of death)." Written in upright, informal uncials of medium size, in the second half of the 3rd century. [*Pap.* 1531 *verso.*] *Presented, in* 1906, *by the Egypt Exploration Fund.*

17. Festal Letter from a Patriarch of Alexandria to his clergy, informing them of the date of Easter [25 April] for the current year;

the information being accompanied, as usual in such letters, by a theological disquisition and aspirations for the peace and unity of the Church. The Council of Nicaea (A.D. 325) conceded to the Patriarchs of Alexandria the right of fixing the date of Easter each year. A much longer letter of this class, of the early 8th century, and in a similar hand, is at Berlin. Imperfect, only the conclusion being preserved. Written in a large and handsome uncial hand of a similar type (though heavier and less finely formed) to that of the Codex Marchalianus, a well-known Biblical codex in the Vatican. A.D. 577 or (perhaps more probably) 672. [*Pap.* 729.]

18. Letter from Artemidorus to Zeno, asking him to inform him of the price of all the animals he has bought, that he may enter it to the account of Apollonius. Written in a rapid, practised, cursive hand; characteristic are the ligatures which link together the single letters. B.C. 255. Zeno, son of Agreophon, the confidential agent of Apollonius, the all-powerful *dioecetes* or Finance Minister of Ptolemy II. Philadelphus, was a native of Caunus in Caria, and after serving his patron at Alexandria, in Palestine, and elsewhere, was sent by him in B.C. 257–6 to Philadelphia in the Fayum to superintend the development of a large estate granted him by the King. Zeno survived the fall of Apollonius early in the reign of Ptolemy III. Euergetes and continued to reside at Philadelphia, where, in or shortly before the year 1915, his numerous and valuable papers were discovered by natives. [*Pap.* 2083.]

19. Letter from Demetrius to Zeno (see no. 18), informing him that, according to information brought by persons just arrived from Rhodes, his father (who had presumably been visiting Zeno at Philadelphia) and Acrisius had arrived home safely at Caunus; and on various business matters. Written in an upright, somewhat uneven, cursive hand, about the middle of the 3rd century B.C. Unlike no. 18, this letter is practically without ligatures. [*Pap.* 2092.]

20. Petition addressed to Ptolemy [Euergetes I.] by a soldier, complaining of an assault upon him by a person named Cephalon, who tried to turn him out of the quarters assigned to him. Written in a very cursive hand. B.C. 222. [*Pap.* 106.]

21. Petition from Ptolemy the Macedonian, a recluse in the Temple of Serapis at Memphis, to the strategus Dionysius, complaining of an assault made upon him by several of the Egyptian attendants in the temple, who disliked him because he was a Greek. Written in slightly cursive uncials. B.C. 161. [*Pap.* 44.]

22. Loan of 35 artabas of wheat from Apollonia, wife of Druton, to Apollonius and his wife Heraïs, to be repaid without interest after the next harvest. Written in a small, regular cursive hand. B.C. 132. [*Pap.* 613.]

23. Loan of six measures of wine from Petearsemtheus to Psemmenches, without interest. From the Pathyrite nome in Upper

Egypt. Written in a rather thick cursive hand. B.C. 106–5. [*Pap.* 658.] *Presented, in* 1896, *by E. R. Bevan, Esq.*

24. ANNUAL RETURN, of the nature of a census-paper, addressed by Pnepheros, an agricultural labourer, to Apollonius, the village secretary of Theadelphia (in the Fayum). A periodic census at intervals of 14 years was instituted under the Roman rule, probably by Augustus (perhaps in B.C. 10–9), but even before this returns of somewhat the same character were sent in yearly to the authorities, and the present document is a specimen of these. Written in a small cursive hand, with abbreviations. 28 Jan., B.C. 19. [*Pap.* 646.]

25. PETITION addressed to Gaius Tyrrhanius, Prefect of Egypt, by Satabous, an agricultural labourer, and his son, for redress of an injury done to them, and release from unjust imprisonment. Written very carefully, in a handsome uncial hand. About B.C. 7. [*Pap.* 354.]

26. PETITION addressed to Gaius Vitrasius Pollio, Prefect of Egypt, by Versenuphis for assistance to recover property left to him and his brothers by their father, which had been seized by their elder married sister. Written in a large, clear semi-cursive hand. A.D. 40–41. [*Pap.* 177.]

27. COPY OF A RECEIPT given by Chaeremon to three tenants of his land, for a portion of the produce of the land, paid to him as rent. Written in a strongly marked semi-cursive hand. 23 Aug., A.D. 48. [*Pap.* 139 *a.*]

28. THREE CERTIFICATES granted to natives of the village of Socnopaei Nesus (in the Fayum), of having performed the statutory five days' labour on the embankments. Written in a very small cursive hand, with the signature of Dionysius, the official granting the certificates, in large, rather rough uncials. 2 Aug., A.D. 49. [*Pap.* 165.]

29. DEED OF SALE by Didymus, also named Diodorus, and Diodora his wife, to Miccalus, son of Ptolemy, of some olive-yards near the village of Karanis. Dated at Ptolemaïs Euergetis in the Arsinoïte nome [the Fayum], 3 June, A.D. 88. Written in a large, carefully formed uncial hand, with cursive superscription. [*Pap.* 141.]

30. RECEIPT given by Cephalas to Tapontos, natives of Karanis, for the sum of 160 drachmas, paid as an instalment of the purchase-money of some land. Written in a small cursive hand, bearing some resemblance to that of the Aristotle (no. 7). 2 March, A.D. 97. [*Pap.* 143.]

31. LOAN by Tamystha, daughter of Didymus, also called Mystharion, to Heraclides, also called Valerius, son of Heraclides, a Persian of the Epigone, of the street of the Treasuries, of 212 drachmas, repayable with interest on 15 Jan. next ensuing. Written in a small, neat, rapid cursive hand at Tebtunis (in the Fayum), 17 Sept., A.D. 122. At the foot are the signatures, first of Heraclides, and then of Tamystha, and the whole

has been cancelled by lines drawn across it upon repayment of the loan. [*Pap.* 1893.]

32. Birth certificate, in the name of M. Lucretius Minor, son of M. Lucretius Diogenes, citizen of Antinoopolis, of the Hadrianian tribe and Zenian deme, 44 years old, of his son M. Lucretius Diogenes, aged $5\frac{1}{2}$ months on 13 Aug., A. D. 186. The names of the guarantors, three in number, are given at the end. Undated, but written, in a bold, well-spaced cursive hand and in red ink, after the death of the Emperor Commodus [31 Dec., A. D. 192]. The use of red ink and the flourished lines enclosing the text on the top and left side appear, from other examples, to have been the usual, though apparently not the invariable, practice in the case of such documents at Antinoopolis. It will be noticed that in the first line the ink is darker than elsewhere, which shows that the clerk, forgetting that he was using red ink, had dipped his pen in the black ink pot. [*Pap.* 2501.]

33. Annual return by the priests of the god Socnopaeus [the crocodile-god] and the gods who share his temple, probably for the purpose of taxation. Imperfect; written in a large and clearly defined semi-cursive hand. 23 Aug., A. D. 221. [*Pap.* 353.]

34. Letter from Psenosiris, a presbyter, to Apollo, a presbyter (both Christians), informing him of the arrival, in charge of the undertakers, of a woman (probably a Christian) banished to the Great Oasis by the governor. Written in a rather rough semi-cursive hand about the end of the 3rd century, probably during the persecution of the Christians under Diocletian. From the Great Oasis. [*Pap.* 713.]

35. Letter from Flavius Macarius, steward of the imperial estates in Egypt, to Abinnaeus, officer in command of a body of auxiliary troops in the camp of Dionysias (in the Fayum), requiring him, in accordance with an order from the *Dux* or commander-in-chief, to furnish soldiers to assist in the collection of the imperial dues. Written in a large semi-cursive hand. About A. D. 350. [*Pap.* 234.]

36. Order from Eutrygius to his assistant, Dioscorus, to pay to the organist Gorgonius 2 artabas of wheat. "Organist" (*hydraules*) means a player on the hydraulic organ, invented by Ctesibius of Alexandria. Written in a coarse, sprawling cursive hand and dated, as was not uncommon in small documents of this class at Oxyrhynchus, by the so-called "Eras of Oxyrhynchus". 16 Jan., A. D. 362. [*Pap.* 762.] *Presented, in* 1900, *by the Egypt Exploration Fund.*

37. Letter from Victor, serving in the state galley of the governor of the Thebaid, to four other persons, complaining that they have compelled a certain Senuthes to undertake a public duty to which he is not liable, instead of serving in the galley, to which he is liable by hereditary custom. Written in a large cursive hand. About A. D. 400. [*Pap.* 722.]

38. Letter, probably from a member of the staff of Fl. Menas Justinianus Demosthenes Johannes Thomas, prefect of the Thebaid, to the local authorities of the village of Aphrodito, instructing them to produce two persons named to the courier Megas for presentation in court. Written in a rather large, easy but negligent cursive hand, in the first half of the 6th century. [*Pap.* 1661.]

39. Tax-receipt for ½ solidus paid for the public taxes of the 9th indiction. Written in a small rapid minuscule hand, in the 7th century, probably after the Arab conquest, and sealed at the foot with a seal in clay. The device is not very clear, but is possibly a crocodile, and above it two ibis heads with a cross between them. [*Pap.* 1719 *a.*]

40. Official Letter from Said Kurrah ibn Sharīk, Arab Governor of Egypt, to Basilius, administrator of the village of Aphrodito (formerly Aphroditopolis), requiring him to furnish a boat for the conveyance of sailors and workmen. Though Egypt had been under Arab rule since A.D. 643, Greek continued to be used officially for nearly a century after the conquest. At the date of this letter official correspondence was conducted in both Arabic and Greek. In the case of short communications both Arabic and Greek were written in a single roll, but for longer letters, like the present one, separate rolls were used. Written in a flowing minuscule hand. 30 Jan., A.D. 710. [*Pap.* 1348.]

41. Protocol or official inscription prefixed to each roll of papyrus. In the Byzantine Age, and possibly earlier, the manufacture of papyrus was a government monopoly, and each roll of papyrus, before being released from the factory, received, on the first sheet or *collema*, which was always affixed to the roll the reverse way to the others, an inscription of this kind. Under the Byzantine Empire the inscription, written with a brush, not a pen, in a narrow upright and very illegible hand, contained the name of the Count of the Sacred Largesses and his representative, with the date. Under the Arabs were substituted, in Arabic and Greek, the Mohammedan religious formulae, with the name of the Governor or Khalif or both; and the "perpendicular writing" of earlier times, now become a mere unmeaning scrawl, was used only to equalize the lengths of the Greek and Arabic lines. In this example, written in year 88 of the Hegira [= A.D. 706–7], the formulae run: "In the name of God, the merciful, the compassionate. There is no God but God, He alone; verily He hath no associate. He begets not, neither was He begotten, and there is none that is like unto Him. Mahomet is the apostle of God; He hath sent him with direction and true religion. The Servant of God, Al-Walīd, Commander of the Faithful. This belongs to that which has been commanded by the Governor, 'Abd-allāh ibn 'Abd-al-Malik, in the year 88." [*Pap.* 1515, *fol.* 1 *b.*]

[For a large Greek papyrus, of the 6th century, and for specimens of Latin papyri, see pp. 82, 32.]

Case B.—*Wax, Vellum, and Paper MSS.*

42. Sale by Baraces and Sobenes, sons of Maiphorres, to Gathaces, son of Oipates, for 30 (altered in the patent version to 40) drachmas, of a vineyard called Dadoakanras (in the patent version Ganzace), in the village of Cop[h]anis. Written, in duplicate (the upper or close version being formerly rolled up and sealed to prevent falsification), in a small, compressed, very nearly uncial hand, and dated in the month of Apellaeus in the year 225 [of the Seleucid era: = B.C. 88], in the reign of Arsaces, King of Kings [probably Mithradates II, King of Parthia], in the hyparchy of Baiseira, near the station of Baithaberta, in the village of Cop[h]anis. With an endorsement in Pahlavi. This document, with another (dated B.C. 22–21) in Greek, and one in Pahlavi, was found about the year 1909 in a cave in the mountain called Kuh-i-Sālān, near Avromān, in Persian Kurdistan. They were enclosed in a hermetically sealed stone jar containing millet seeds. They may be regarded as the earliest parchment documents in existence. [*Add. MS.* 38895 A.]

43. Waxen book, consisting of seven wooden tablets, coated with black wax on both sides, and two covers, waxed on the inner side. The holes through which the leather thongs were formerly passed to bind the tablets together are visible; in the lower of the middle pair of holes on the second tablet shown is still seen a piece of the leather thong. Inside the last cover is a groove hollowed out in the wood for the reception of the *stilus* or writing implement. This was a pointed implement of metal or bone, the other end of which was made into a knob, by which writing could be obliterated. Waxed tablets of this kind were in common use in antiquity as note-books and for other purposes. The two pages shown contain: (*a*) Memoranda (a list of names) written in a cursive hand of the late 3rd or early 4th century; (*b*) a document in shorthand; (*c*) memoranda concerning work; (*d*) sets of shorthand signs written repeatedly, as if for practice. Shorthand is not uncommon in Greek papyri, but as yet no complete elucidation of the system or systems employed has been arrived at. [*Add. MS.* 33270 (ff. 7 b, 8).]

[Examples of Latin shorthand will be seen in Case C (nos. 96, 97).]

44. Demosthenes: two leaves of the oration *De Falsa Legatione.* Written on vellum in double columns in a small uncial hand, resembling that found in some papyri; compare especially the Herodas MS. (no. 8). One of the earliest extant vellum MSS., dating from a time when vellum was regarded as inferior to papyrus. Another early vellum fragment, containing part of the *Cretans* of Euripides, is at Berlin. Found in Egypt. 2nd century (?). [*Add. MS.* 34473 (1).]

GREEK EVANGELIARIUM. A.D. 1008.

45. Greek-Latin Glossary. Written in uncials in the 7th century, in the West of Europe, being copied from a mutilated original. The Greek uncials are to some extent modelled on the forms of the Latin script, and give clear proof of their Western origin. Vellum. [*Harley MS.* 5792.]
46. Hymns used in the services of the Greek Church: fragments. Written in small, sloping uncials, with heavy down-strokes, in the 9th or 10th century. The headings are in rather rounder letters, and washed with very pale yellow paint. Vellum. [*Add. MS.* 26113.]
47. Evangeliarium, or lessons from the Gospels for services throughout the year. Written in sloping uncials of Slavonic type, in the 9th or 10th century. Vellum. [*Harley MS.* 5787.]

This and the preceding MS. are examples of the artificial late uncial hand still used at that time for service-books as being more adapted to reading in public than the smaller minuscule hand which by then had become the usual script for other purposes.

48. Byzantine Chronicles, of Nicephorus, Patriarch of Constantinople [806–815, d. 828], etc. Written in minuscules, late in the 9th century. Vellum. [*Add. MS.* 19390.]

The minuscule script, seen in this and the following MSS., came into use for literary purposes early in the 9th century. It was merely a carefully written form of the ordinary cursive hand used for non-literary purposes, such as is seen in the latest documents on papyrus, but the stages by which it developed from this to the hand seen in vellum MSS. are obscure. There is some ground for believing that it originated in the monastery of the Studium at Constantinople.

49. The Four Gospels. Written in finely formed minuscules in the 9th or 10th century. Vellum. [*Add. MS.* 11300.]
50. Scala Paradisi, an ascetic treatise by St. John Climacus, abbot of Mount Sinai [600–604, d. 606]. Written in minuscules, in the 10th century. Vellum. [*Add. MS.* 17471.]
51. Works of Lucian of Samosata. Written in fine minuscules [by Baanes, notary of Arethas, archbishop of Caesarea, about A. D. 914]. Vellum. [*Harley MS.* 5694.]

Arethas, one of the most learned men of his day, collected a considerable library, and several MSS. which belonged to him are extant.

52. The Books of Judges and Ruth in the Septuagint version, with part of the last chapter of Joshua. Written in upright, somewhat compressed minuscules, in the 10th century. Vellum. [*Add. MS.* 20002.]
53. Evangeliarium. Written in large and rather widely spaced minuscules by Theophanes, a monk of the Iberian monastery on Mt. Athos, in 1008. Vellum. [*Add. MS.* 36751.]
54. Acts of the Apostles and Epistles. Written in medium-sized minuscules, probably in Palestine, and finished on a Saturday in February, A. D. 1009. It belonged successively to

John, Bishop of Lydda, and Symeon, Metropolitan of Caesarea, and later to the monastery of St. Saba, near Jerusalem. Vellum. [*Add. MS.* 39598.] *Bequeathed, in* 1917, *by Darea, Baroness Zouche.*

55. The Four Gospels. Written in minuscules by the priest Synesius; finished in December, 1033. Vellum. [*Add. MS.* 17470.]

56. Homer's Iliad, with copious marginal scholia; commonly known as the "Townley Homer". Written in sloping minuscules and dated Saturday, 18 Sept., 13th indiction [probably A.D. 1059]. Vellum. [*Burney MS.* 86.]

Sloping minuscules of this type are of not uncommon occurrence in MSS. of classical authors, which were written less formally than Bibles and service-books. Compare no. 58.

57. Psalter and Canticles, etc., with miniatures. Written in minuscules, about 1090. Vellum. [*Add. MS.* 36928.]

58. Thucydides; with the commentary of Marcellinus. Written in minuscules, in the 11th century. Vellum. [*Add. MS.* 11727.]

59. Psalter, in *Greek*, *Latin*, and *Arabic*, in parallel columns. Written in minuscules, before A.D. 1153. Vellum. [*Harley MS.* 5786.]

60. The Four Gospels. Written in minuscules, in the earlier half of the 12th century. Vellum. [*Egerton MS.* 2610.]

61. Florilegium, or reading-book, of sacred and profane authors. Written in minuscules by the priest Christopher, who completed his work 12 Sept., 1198. Vellum. [*Add. MS.* 36753.]

62. The Four Gospels. Written in small, neat minuscules of a rather old-fashioned type, in the year A.D. 1272. It formerly belonged to the monastery of St. Saba (see no. 54). Vellum. [*Add. MS.* 39597.] *Bequeathed, in* 1917, *by Darea, Baroness Zouche.*

63. Commentary on the Psalms, by Euthymius Zigabenus, etc. Written in minuscules, with many abbreviations, by the monk Maximus, in July, 1281. Paper. [*Harley MS.* 5575.]

This MS. is a specimen of the less elaborate kind of book, written hastily and with many abbreviations, and intended mainly for the use of students.

64. The Orations of Andocides, Isaeus, Dinarchus, Antiphon, Lycurgus, etc. Written in minuscules, in the 13th century. The best MS. of the minor Attic orators. Vellum. [*Burney MS.* 95.]

65. The Four Gospels. Written in minuscules, A.D. 1314–15. Vellum. [*Add. MS.* 37002.]

66. Lexicon of Suidas. Written in minuscules, by Georgius Baeophorus; finished 15 June, A.D. 1402. Paper. [*Add. MS.* 11892.]

67. Homer's Iliad. Written in minuscules by a scribe named Christopher, in Italy, A. D. 1431. Vellum. [*King's MS.* 16.]
68. Homer's Odyssey. Written in minuscules, at Rome, by the priest Johannes Rhosus, of Crete, and finished 10 Aug., A. D. 1479. Vellum. [*Harley MS.* 5658.]

This and the foregoing MS. are specimens of the work of the professional calligraphists who settled in Western Europe during the 15th and 16th centuries.

II.—LATIN AND OTHER MSS.

The history of Latin writing in its early stages cannot be traced so clearly as that of Greek, because far fewer specimens of it have survived. After B. C. 30 Egypt (to which country practically all our knowledge of early Greek writing is due) was indeed under Roman government, but Greek still remained the official language. There were of course a good many Romans in the country, and Latin was largely used in military affairs and for some other purposes, so that a certain number of Latin papyri have been found; but they are very few in comparison with the vast mass of Greek papyri. Various vellum codices of the 4th and following centuries have survived, furnishing us with specimens of the early literary hands on vellum; and of cursive writing we have examples (besides Egyptian papyri) in the graffiti or wall-inscriptions (1st cent.) of Pompeii and Herculaneum, in the wax tablets from the former place and those (2nd cent.) from Verespatak in the ancient Dacia, in a number of deeds on papyrus (5th–7th cent.) from Ravenna, and in isolated MSS. and graffiti elsewhere.

As in Greek, so in Latin the first form of writing was that used in inscriptions; and thus the earliest papyrus MSS. would no doubt be written in capitals. In Latin the capital hand continued longer in use than in Greek. So early as the beginning of the 3rd century B. C. Greek papyri from Egypt show an uncial hand in process of formation, and no later specimens of Greek capitals in MSS. are known; but in Latin MSS. capitals continued to be used for entire books at least till the end of the 5th century of our era, and for headings and occasionally for short texts considerably later.

Latin capitals are of two kinds, known respectively as "square" and "rustic". The former, being much nearer to the forms seen in early inscriptions, were presumably the first to be written, though as a matter of fact the only surviving specimens are of a later date than the earliest extant rustic capitals. Only a few leaves of two MSS., both of Virgil, written in this hand survive, probably dating from the 4th or 5th century. As seen in these specimens the hand is very regular, and the letters are of a more nearly uniform size, both in breadth and in height, than is the case with rustic capitals. F and L, however, rise slightly above the line.

"Rustic" capitals were so named because rougher in outline; but the hand is often very elegant and regular, so that its name does not imply any provincial origin. A fair number of vellum codices written in this hand survive, including some famous MSS.

of Virgil, and a few fragments of papyri in rustic capitals have been discovered in Egypt; but the earliest specimens are found in rolls from Herculaneum, which must date from before the destruction of the city in A.D. 79. Certain letters, such as E, were much narrower than others; F and L, and occasionally other letters, rose noticeably above the line; and the hand generally gives the impression of greater freedom than square capitals. It continued, as already stated, to be used as a recognized book hand till about the end of the 5th century, and as an imitative hand for special purposes for several centuries later.

The Museum possesses no early specimen of rustic capitals. The 8th-century Psalter, written in England, in Case C (no. 75) contains some pages (not exhibited) in rustic capitals of the late imitative kind, and a 9th or 10th-century specimen of the same hand may be seen in no. 98 of the same case, where the explanations of the astronomical figures are written in rustic capitals. Of the employment of the hand in headings there are several examples, e.g. no. 100.

Latin uncials, like Greek, were formed from capitals by the rounding natural to writing with pen and ink. The letters characteristic of the hand are A, D, E, H, M, Q. The earliest extant examples of the pure uncial hand do not seem to be older than the 4th century, but it was doubtless formed before that time. The oldest MSS. in this hand are written in narrow columns. The test letters to determine age are E and M; in the earlier examples the cross-stroke of E is consistently placed high, whereas in later ones it is irregular in position, and the first stroke of M, at first straight, becomes gradually more curved.

The earliest example of pure uncials here shown is no. 13 (Case I) in the Biblical exhibition, which is probably of the 4th century, and later ones are nos. 71–75 in Case C. The uncial hand was from the 5th to the end of the 8th century the ordinary literary hand for the best MSS. It declined after the 6th century (see nos. 72, 73 in Case C), though a revival in regularity shows itself in some 8th-century MSS. (see nos. 74, 75).

The significance of cursive writing for the book hand is twofold. In the first place, certain cursive forms invaded the uncial hand; and secondly, cursive writing was itself developed into a book hand. Four specimens of the Roman cursive are here exhibited, nos. 1 and 3–5 of the "Historical Documents and Papyri" (Wall-frames 1 and 3). No. 3, a document dated in A.D. 103, shows an early form of the cursive. Being written on papyrus with a pen, the hand is not quite so remote in appearance from uncials as the writing seen on waxed tablets, where, owing to the peculiar material, the letters tend to break up into a succession of strokes, with few curves; but most of the distinctive cursive forms are seen here, and the general look of the hand is very similar to that of the tablet. In no. 4, dated 166, we have a much rounder type of cursive, but in no. 5, dated 210, the hand, though looser and

more spread out, shows much the same characteristics as that of no. 3. A much later form of the hand, rounded and much flourished, and showing a striking resemblance in general appearance to the contemporary Greek hand (see no. 2) is seen in no. 1, dated in 572 and written in Italy.

From this cursive script certain letters, as more easily made, were sometimes taken over into the uncial hand, displacing the uncial forms; and the result was the mixed hand known as half-uncials. The letters which show originally cursive forms are *a, b, d, g, n, r, s* (ɑ, b, d, ȝ, n, r, ſ). An earlier specimen of this hand than any known example of pure uncials is exhibited in Case C (no. 69). The hand is of special importance for the history of writing in these islands; for whereas on the Continent the so-called "national" hands, used for less elaborate MSS., were founded on the Roman cursive, in Ireland and England it was the Roman half-uncial which served as the model, growing into the distinctive hand known as "Anglo-Irish" or "insular" minuscule.*

Of this hand there are two varieties, the round and the pointed. Both derive their origin from the Roman half-uncial, and the latter is merely a modification of the former, due to lateral compression. The rounded hand was specially used for the more elaborate kind of book, being often treated ornamentally. A famous example of the rounded Irish hand is the Book of Kells (8th or early 9th century) at Trinity College, Dublin. A much less elaborate MS. in this hand, dating from the 8th or 9th century, is shown in Case C (no. 79), and later examples of Irish writing are nos. 122, 123 in Case D, the former pointed, the latter in a rounder hand. A still later example, illustrating the use of this hand for MSS. in the Irish language (a use which has persisted even to the present day), is no. 110; and side by side with this is shown a Welsh MS., written, it is true, not in the Celtic script but in the ordinary "Gothic" hand of the day, yet showing a certain distinctive character of its own.

There were two schools of early English writing. One, which grew up at Canterbury, was due to foreign influence, introduced by the Roman missionaries; a specimen is the uncial Psalter, no. 75 in Case C. This school, however, enjoyed little influence, and was not of long duration. The more important style originated in Northumbria, and was introduced by the Irish missionaries, who Christianized the North. In origin merely the Irish round or pointed minuscule, it assumed in England a distinctive character. Several examples of both types of hand may be seen in Case C. The most splendid example of a MS. in the round half-uncial is the famous book known as the Lindisfarne Gospels (about A. D. 700; *Cotton MS.* Nero D. iv); other examples are nos. 15 and 21 in

* Capitals and uncials are known as "majuscule." The half-uncial partakes of both the majuscule and the minuscule. In the descriptions the round English hand is called "half-uncial."

Case I. A fine example of the pointed minuscule is the MS. of Bede exhibited among the chronicles (Case F, no. 2).

In the course of the 10th century the foreign Caroline minuscule (see below, p. 30 f.) began to invade England, and supplanted the native hand for Latin MSS., the English hand being reserved for MSS. in English. Even this hand was, however, affected by the continental hand. The earlier examples of the pointed minuscule are distinguished by breadth and boldness, but later the hand became more compressed. In the 11th century, no doubt under foreign influence, it became broader and squarer. Examples of this type of hand are the two MSS. of the Saxon Chronicle (Case E, no. 149, Case F, no. 3).

Meantime, handwriting had been developing on the Continent along different lines from those taken by it in England and Ireland. The earliest substitutes for the recognized book hands of better type (capitals, uncials, half-uncials) were the so-called "national" minuscule hands, distinctive respectively of Italy, Spain, and the Frankish Empire. They were all, in origin, simply the Roman cursive, reduced to greater regularity and adapted to the purposes of a book hand; but the hands so formed branched out in different directions. The three main types of hand have been named by palaeographers "Lombardic", "Visigothic", and "Merovingian". "Lombardic" is, however, a misleading term, since the hand so named found its most characteristic shape and continued longest in Southern Italy, whereas in Lombardy proper Merovingian influences at an early date so modified the native hand that it is often difficult to decide whether a MS. was written in France or in Italy. It is therefore becoming usual to speak of the "national" hand of Italy as Beneventan, it having flourished mainly in the Duchy of Benevento, particularly at Monte Cassino. Of this hand, which may be said roughly to have been in use from the end of the 8th to the 13th century, no early specimen is here shown. A 13th-century example may be seen in Case D (no. 141), and one of the 12th century appears among the illuminated MSS. (Grenville Library, Case 6, no. 84). Both are good typical examples of the later form of the hand, whose angular formation and emphatic distinction of thick and thin strokes give it a broken appearance, which earned for it the name of "broken" Lombardic.

The Visigothic hand, the script developed in Spain, where it flourished from about the 8th to the 12th century, is illustrated by two examples, nos. 87 and 88 in Case C.

The Merovingian hand was that written in the various districts subject to the Frankish kings of the Merovingian dynasty, and the period of its vogue as a book-hand was from the 7th to the beginning of the 9th century. Being diffused over a wide area, it naturally took different forms. One very distinctive type of hand was written in the abbey of Corbie, and is therefore known as Corbie script; an example is no. 89 in Case C. Other examples of Merovingian minuscules are nos. 85 and 86.

About the beginning of the 9th century, under the Emperor Charlemagne, there began a reform of the minuscule hand, founded on the old half-uncial. One of the centres of this reform was the abbey of St. Martin at Tours, where the Englishman Alcuin was abbot from 796 to 804 ; but the reform was not confined to any one centre, nor does Alcuin himself seem to have been directly responsible for the new hand. The reformed hand, known as the Caroline minuscule, was not so much a new hand founded on the half-uncial, superseding the Merovingian minuscule, as an evolution from the latter in the direction of simplicity and legibility under the influence of the half-uncial. This at least would appear from certain MSS. which show a transitional style, combining Merovingian and half-uncial elements (one is shown in Case C, no. 91); and certain Merovingian forms, such as the high-shouldered *r* (ꝛ) and the open *a* (ɑ), persisted for some time.

As will be seen from the specimens exhibited, the Caroline minuscule thus developed is a handsome and convenient form of writing; and it gradually penetrated beyond the limits of the Frankish Empire into other countries also, superseding not only the national hands but all other forms of writing, such as uncials. As, however, the Roman cursive or half-uncial, when utilized over a wide area and under varying conditions, developed special forms in different countries, so also the new Caroline minuscule in the course of its history changed greatly from its original form, and became the ancestor of various hands marked by national characteristics. It is also (through the Italian 15th-century hand) the ancestor of our printed characters. In England and France, which were so closely connected during the centuries following the Norman conquest of England, the development of handwriting took a very similar course, and it is often difficult to decide in which country any particular MS. was written ; the Italian hand, on the contrary, assumed a very distinctive form.

The MSS. exhibited in Cases C and D from no. 92 onwards, as well as the later ones in the other portions of the exhibition, will illustrate the development of handwriting from the Caroline reform to the invention of printing. It will be seen that great changes occurred ; but it must be remembered that, with the exception of the Italian "humanistic" hand of the Renaissance, which was a deliberate revival of an earlier hand, there was no such break in the continuity of tradition as the Caroline reform or the substitution of minuscules for uncials ; we have to do only with the gradual evolution of a single form of writing.

The name "Caroline minuscule" is given to the hand of the 9th–11th centuries ; in the course of the 11th century the name ceases to be quite applicable owing to the changes which were by this time coming over the hand and the emergence of national characteristics. Marks of early date are the appearance of pre-Caroline forms such as those mentioned above, the thickening of up-strokes at the upper end, the open *g* made rather like the

figure 3, etc.; but no single criterion can be taken as an infallible guide, since there are frequent exceptions. As the hand developed, the upper bow of *g* was closed; and up-strokes, instead of being clubbed at the top, were finished off with a short horizontal or oblique stroke, which in the 11th century was often slightly forked.

In Case C, nos. 98–101, 106, 107 furnish examples of the works of Latin classical authors written in the new hand; nos. 96, 97 illustrate the system of shorthand invented by Marcus Tullius Tiro, the freedman of Cicero (for Greek shorthand see Case B, no. 43). The remaining MSS. in Case C are specimens of writing in its later developments as seen in large MSS.; MSS. of smaller size are shown in Case D. In Case C are several examples of the large Bibles produced in the 11th and 12th centuries; the small Bibles characteristic of the 13th century are illustrated by no. 129 in Case D and no. 20 in Case I. No. 117 in Case C and no. 135 in Case D furnish specimens of musical notation. The Italian hands are illustrated by nos. 114, 116, 117, 121 in Case C and by nos. 141–147 in Case D; and good examples of Italian writing in the 14th and 15th centuries may be seen in Case 6 in the Grenville Library. In Case D, nos. 124–133 illustrate writing in England; French MSS. are seen in the same case, nos. 135–140; and specimens of German writing are shown in Case C, no. 115, Case D, no. 134.

In spite of local differences, the same general course of development was followed in the various countries employing the Latin script. In the 11th century writing frequently shows a tendency to compression, as well as a falling away from the regularity and elegance of the Caroline minuscule in its earlier form. The typical hand of the 12th century was broad and bold, and shows already an angularity in the forms of letters which became still more marked in the 13th century. In the latter century the great demand for small portable Bibles led to a reduction in the size of writing, and a singularly fine and regular hand was evolved. This small hand is specially characteristic of the 13th century, but a larger hand was also used, especially in MSS. of certain classes, such as service-books; and this hand was the ancestor of the "black letter" printed characters. From the early 14th century onwards the Gothic hand (as the later development from the Caroline minuscule is often called), which had reached its perfection in the 12th and 13th centuries, gradually declined, showing an increasing artificiality and a loss of exactness.

There are, however, great differences in the various MSS. of every period. In general it may be said that the tendency was to employ a less formal hand for books in the vernacular languages than for those in Latin; but even in the latter there was of course great variety. No. 132 in Case D is an example of an informal hand, very similar to that used in *documents* of the period. Again, there were local differences, apart from the broader national

differences referred to above; and MSS. from certain scriptoria show a very characteristic type of script. Examples are furnished by no. 124 and the following MSS.

A very effective hand, which is of importance as having furnished a model for the types of some of the early printers, was developed during the 15th century in French Flanders and Burgundy. It is a somewhat heavy, pointed hand, showing greater freedom than the ordinary late Gothic script. Specimens of it are nos. 119 and 120 in Case C and no. 140 in Case D; and further examples may be seen among the illuminated MSS. in the Grenville Library.

A hand even more important for the history of printing is the so-called humanistic hand developed in Italy during the Renaissance. It was founded on the hands of the 10th and 11th centuries, and often resembles them so closely that in a facsimile it is difficult to distinguish one from the other. It was taken as a model for the types (still known as Roman) of the Italian printers, which eventually superseded the Gothic or "black letter" types used by the early printers of the North. Examples of it may be seen in Cases C (no. 121) and D (nos. 144–146). A variation of it, the origin of our "italic" type, is seen in no. 147.

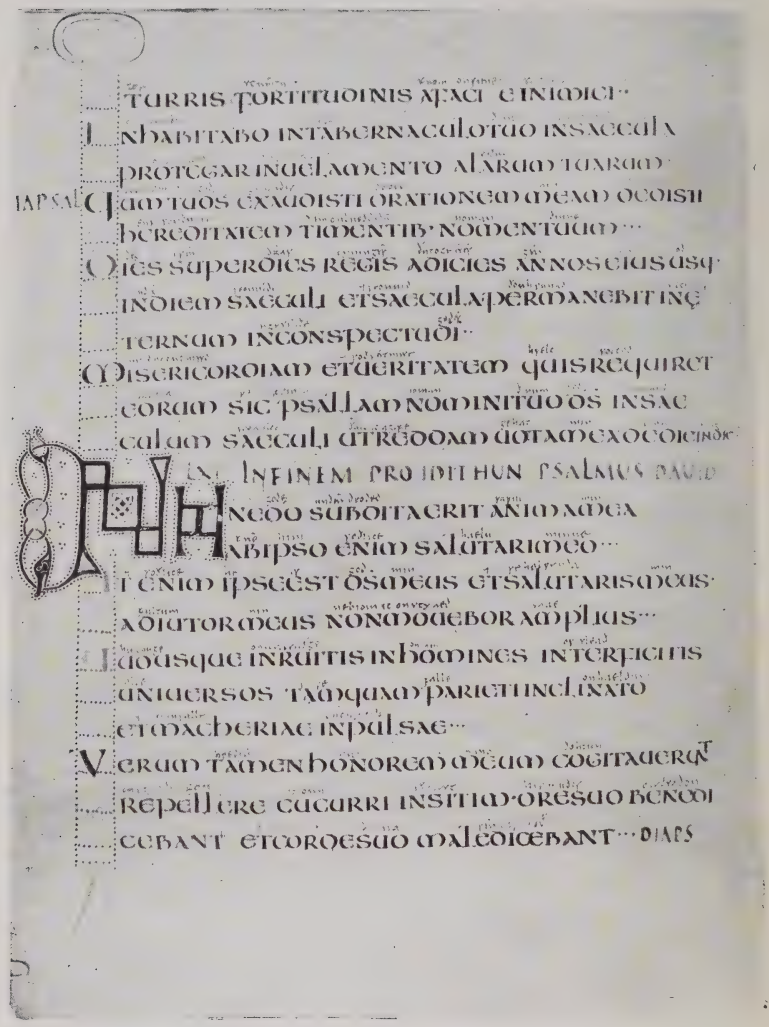
Case C.

69. Epitome of Livy: an otherwise unknown epitome of the historian, discovered in Egypt, in 1903, on the site of the ancient Oxyrhynchus, and written on a roll of papyrus, which was subsequently (in the 4th century) used, on the reverse side, for a copy of the Epistle to the Hebrews in *Greek. Latin.* Written in uncials, with an admixture of minuscule (cursive) forms, about the end of the 3rd century. The scribe seems to have understood little of what he was copying, and the text is full of extraordinary blunders. The portion exhibited contains the epitome of books 37 and 38, giving the history of the years B.C. 190–187. [*Pap.* 1532 (*Part* 1).] *Presented, in* 1906, *by the Egypt Exploration Fund.*

[For papyri showing specimens of Latin cursive writing, see p. 82.]

70. Theodosian Code: a fragment found in Egypt, on the site of Oxyrhynchus. Written in finely formed uncials early in the 6th century, no doubt before A.D. 529, when the Theodosian Code was superseded by that of Justinian. Double dots mark off the addresses and dates of the rescripts from their texts, and abbreviations and numerals are usually followed by a dot, but punctuation in the ordinary sense does not occur in the extant portion. [*Pap.* 2485.] *Presented, in 1922, by the Egypt Exploration Society.*

[For an uncial MS. of, probably, the 4th century see Biblical MSS., no. 13 (Case I.).]



LATIN PSALTER
WITH ENGLISH INTERLINEAR GLOSS.

71. History of Paulus Orosius; fragments. *Latin.* Taken from the linings of the covers of a volume in the library of the abbey of St. Remacle at Stabloo, or Stavelot, in Belgium. Two other leaves of this MS. are preserved in the Royal Library at Brussels. Written in uncials, late in the 7th century. Vellum. [*Add. MS.* 24144.]
72. Theological Tracts; with a Life of St. Furseus. *Latin.* Written in France, in uncials, in the 7th century; the Life of St. Furseus having been added in minuscules in the 9th century. Vellum. [*Harley MS.* 5041.]
73. Origen's Homilies on the Book of Numbers, in the *Latin* version of Rufinus. Belonged to the abbey of Corbie, in France, and afterwards to that of St. Germain-des-Prés. Written in uncials, late in the 7th century. Many of the letters have been touched up by a later hand. Vellum. [*Burney MS.* 340.]
74. The Four Gospels, in the *Latin* vulgate version. Written in uncials, probably in France, in the 8th or 9th century, for an abbot named Atto. Afterwards in the monastery of St. Peter at Benevento. Vellum. [*Add. MS.* 5463.]
75. Psalter, in St. Jerome's earlier, or Roman, *Latin* version, with Canticles, Hymns, etc. Written in England, in uncials, in the 8th century. The ornamentation is of an Anglo-Irish character (though the miniature prefixed to Psalm xxvi. shows traces also of late-classical influence); but the writing is free from English forms. Some of the introductory matter in the volume is written in "rustic" capitals. An *Anglo-Saxon* translation has been added between the lines, in minuscules, in the 9th century. This is the earliest extant version of the Psalms in English. Formerly belonged to St. Augustine's, Canterbury. Vellum. [*Cotton MS.* Vespasian A. i.]
76. Lessons, Prayers, and Hymns. *Latin.* Some *Anglo-Saxon* glosses occur in the volume. Written in half-uncials, in England (probably in Mercia or Northumbria), in the 8th century. Part of the volume is written in pointed minuscules. Vellum. [*Royal MS.* 2 A. xx.]

This and the following MSS. to no. 81 furnish specimens of the rounded variety of the Anglo-Irish hand (often called round minuscules), which was derived from the Roman half uncial, itself formed by the intermixture of cursive with uncial forms (cf. *a*, *b*, *d*, *g*, *n*, *r*, *s*). Uncial forms were, however, used for some of these letters side by side with the strictly minuscule (cursive) forms.

77. Lessons and Prayers. *Latin.* Formerly at Winchester. Written in half-uncials, in England, in the 8th century. Vellum. [*Harley MS.* 2965.]
78. The Four Gospels, in the *Latin* vulgate version. From the monastery of St. Augustine at Canterbury. Written in half-uncials, late in the 8th century. Vellum. [*Royal MS.* 1 E. vi.]
79. Litany and Prayers. *Latin.* Written in half-uncials, probably

in Ireland, in the 8th or 9th century. Vellum. [*Harley MS.* 7653.]

[For other MSS. written in Ireland see no. 110 in this Case and Case D, nos. 122, 123.]

80. The Sapiential Books (Proverbs—Ecclesiasticus). *Latin.* Two MSS., the second (containing Wisdom and the beginning of Ecclesiasticus) being inserted to fill a gap in the first. Written in England, early in the 9th century; the first MS. in small pointed minuscules, the second in half-uncials. The uncial form of *a* is occasionally used, as well as other uncial forms. Vellum. [*Egerton MS.* 1046.]

81. Liber Vitae, or lists of the names of benefactors of the church of St. Cuthbert at Lindisfarne, afterwards removed to Durham; together with the names of those who were entitled to the prayers of the monks by the ties of confraternity, etc. *Latin.* Written in half-uncials, alternately in gold and silver, about A.D. 840, and continued by successive entries till the 16th century. Vellum. [*Cotton MS.* Domitian A. vii.]

82. Bede's Ecclesiastical History. *Latin.* Partially injured by fire in 1731. Written in England, in pointed minuscules, in the 8th century. Vellum. [*Cotton MS.* Tiberius C. ii.]

This and the two following MSS. furnish specimens of the pointed variety of the Anglo-Irish hand, which, like the rounded kind, was founded on the Roman half-uncial.

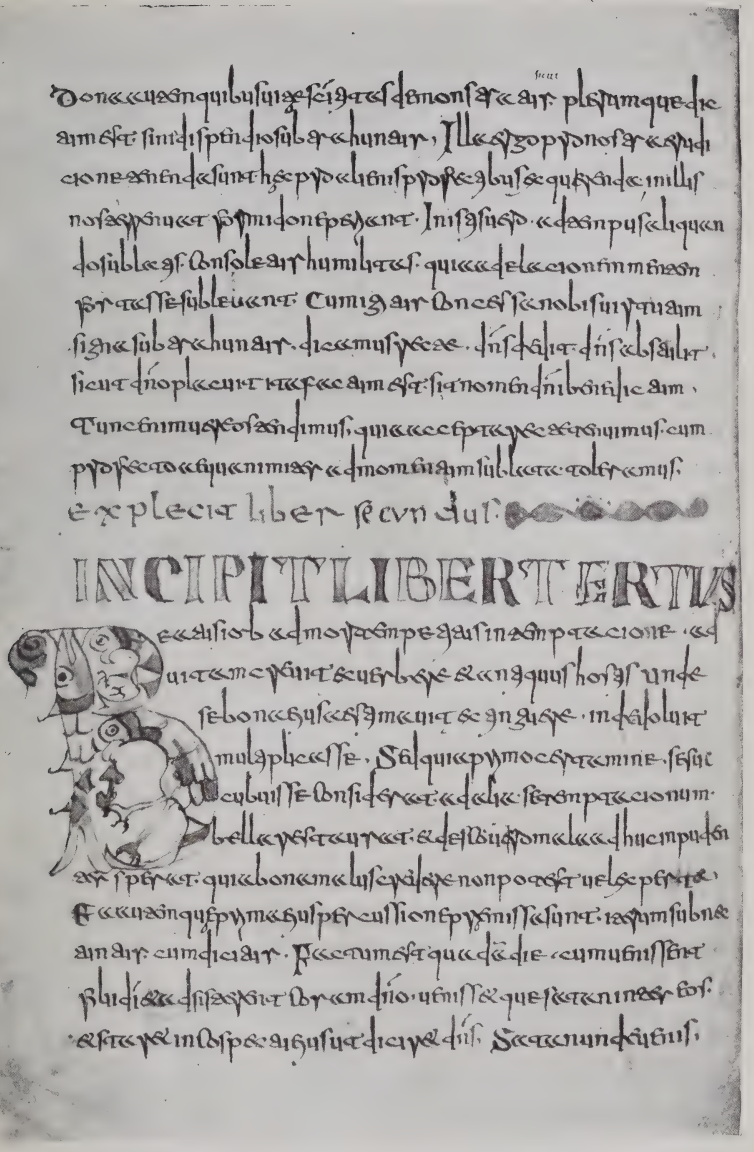
83. Bede, Martyrology, with lists of kings, bishops, etc. *Latin.* Written in England, between 811 and 814, in pointed minuscules of the Mercian type. Vellum. [*Cotton MS.* Vespasian B. vi.]

84. Treatises of St. Jerome and St. Cyprian: with tracts on the paschal cycle, etc. *Latin.* Written in pointed minuscules, in France, in A.D. 743 (?). Vellum. [*Cotton MS.* Caligula A. xv.]

85. St. Gregory's "Moralia," or commentary on the Book of Job. *Latin.* Written in France, in Merovingian minuscules [the national hand of the Frankish Empire, founded on the Roman cursive] of the Luxeuil type, in the 7th century. Vellum. [*Add. MS.* 11878.]

86. St. Gregory's "Moralia," or commentary on the book of Job. *Latin.* Written in France, in minuscules of the kind known as "Laon *az* type", in the 8th century. Vellum. [*Add. MS.* 31031.]

87. Orationale Gothicum: containing prayers for the services in the early Mozarabic Liturgy. *Latin.* From the monastery of S. Domingo de Silos, near Burgos, in Spain. Written in Visigothic minuscules [the national hand of Spain, founded on the Roman cursive], in Spain, in the 9th century. Vellum. [*Add. MS.* 30852.]



ST. GREGORY'S "MORALIA."
MEROVINGIAN SCRIPT VIII CENT.

88. Lives and Passions of Saints; with large ornamental initials. *Latin.* Written in Visigothic minuscules by the deacon Gomes, at the order of Damian, abbot of the monastery of S. Pedro de Cardeña, in the diocese of Burgos, in Spain, A. D. 919. Vellum. [*Add. MS.* 25600.]

89. Commentary of Theodore, bishop of Mopsuestia, on the Pauline Epistles. *Latin.* Written in France, in the type of hand known (from its origin at the abbey of Corbie) as Corbie script, early in the 9th century. Vellum. [*Harley MS.* 3063.]

[For examples of the Beneventan script, the hand developed in Italy from the Roman cursive, see Case D, no. 141, and Case 6, no. 84, in the Grenville Library.]

90. Theological Tracts and excerpts. *Latin.* Written in minuscules, perhaps in Switzerland, in the 8th century. Vellum. [*Cotton MS.* Nero A. ii.]

91. St. Jerome, Commentary on Isaiah. *Latin.* Written in France in minuscules of a style intermediate between Merovingian and Caroline, about the end of the 8th century; and completed in an English hand of the same date. Belonged to the church of St. Martin at Tours, of which the Englishman Alcuin became abbot in 796. Vellum. [*Egerton MS.* 2831.]

92. The Four Gospels, in the *Latin* vulgate version. From the abbey of St. Martin at Tours. Written in Caroline minuscules, in the 9th century. Vellum. [*Egerton MS.* 609.]

The so-called Caroline minuscule was a hand developed in France during the renaissance under Charlemagne. The abbey of St. Martin at Tours was one of the chief centres of the reform, which cannot, however, be associated exclusively with any one place. The Caroline hand eventually superseded the national hands of England, Spain, and Italy, becoming the ancestor of the hands used to-day.

93. The Four Gospels, in the *Latin* vulgate version. From the monastery of Ste. Geneviève in Paris. Written in gold in Caroline minuscules, in the latter part of the 9th century. Vellum. [*Harley MS.* 2797.]

94. The Four Gospels, in the *Latin* vulgate version. From the monastery of Eller, near Cochem, on the Mosel. Written in small Caroline minuscules, in the 9th or 10th century. Vellum. [*Harley MS.* 2826.]

95. The Four Gospels, in the *Latin* vulgate version. From St. Petroc's Priory at Bodmin, in Cornwall. Written in Caroline minuscules, early in the 10th century. On the margins and blank leaves were entered, from time to time, records of the liberation of serfs publicly made at the altar of St. Petroc. Vellum. [*Add. MS.* 9381.]

96. Lexicon Tironianum: explanations of the Tironian Notes, the shorthand characters invented by Marcus Tullius Tiro, freedman of Cicero, and subsequently much increased. *Latin.*

Written, probably in France, early in the 10th century. Vellum. [*Add. MS.* 37518.]

[For an example of Greek shorthand see Case B (no. 43).]

97. Psalter, in Tironian Notes (see no. 96). *Latin.* From the abbey of St. Remy, at Reims. Written early in the 10th century. Vellum. [*Add. MS.* 9046.]
98. Cicero's "Aratea"; with drawings of the constellations filled in with explanations of the figures taken from the "Poetica Astronomica" of Hyginus. Written in Caroline minuscules, the extracts from Hyginus being in rustic capitals, in the 9th or 10th century. Vellum. [*Harley MS.* 647.]
99. Vitruvius' "De Architectura"; the oldest extant MS. of the work. From the abbey of St. Pantaleon at Cologne. Written in Caroline minuscules, late in the 9th century. Vellum. [*Harley MS.* 2767.]
100. Juvenal's Satires. Written in Caroline minuscules, early in the 10th century. Vellum. [*Add. MS.* 15600.]
101. Horace's Poems; with glosses and scholia. Written in Caroline minuscules, early in the 10th century. Vellum. [*Harley MS.* 2725.]
102. The Bible, in the *Latin* vulgate version; with miniatures and illuminated initials. In three volumes; that shown is the third. Written for the monastery of St. Mary de Parco, near Louvain, A.D. 1148. Vellum. [*Add. MS.* 14790.]
103. The Bible, in the *Latin* vulgate version; with miniatures and illuminated initials. In two volumes; that shown is the second. Written for the abbey of Floreffe near Namur, in Belgium, about A.D. 1160. Vellum. [*Add. MS.* 17738.]
104. Origen's Homilies in the *Latin* version of Rufinus and Jerome; with coloured initials. Written in the monastery of St. Mary at Cambron, in the diocese of Cambray, Belgium, A.D. 1163. Vellum. [*Add. MS.* 15307.]
105. The Bible, in the *Latin* vulgate version; with illuminated initials. Written in England, in the 13th century. Vellum. [*Add. MS.* 15253.]

At the two ends of the Case:—

106. Cicero's "De Oratore"; copied from an imperfect archetype. Probably from the abbey of Cormery. Written in France, in the 10th century. Vellum. [*Harley MS.* 2736.]
107. Caesar's Commentaries. Written in France, in the 11th century. Vellum. [*Add. MS.* 10084.]
108. Rule of St. Benedict. *Latin.* Written in the monastery of St. Gilles, in the diocese of Nîmes, in the south of France, A.D. 1129. Vellum. [*Add. MS.* 16979.]
109. The Book of Leviticus and the Gospel of St. John, with commentary and glosses, in *Latin.* Written in the abbey of

St. Mary of Buildwas, in Shropshire, A.D. 1176. Vellum. [*Harley MS.* 3038.]

110. THE TALE of DÉIRDRE. *Irish.* One of the most famous of the stories of the cycle of Cúchulaind. It is given here as one of the Foretales leading up to the events of the chief Irish epic, Táin bó Cuailnge, which follows later in the volume. The present text is probably an 11th-century recension of an original 8th–9th-century composition. The MS. was written in 1517 by scribes of the family of O'Mulconry (Ó Maoilchonaire), hereditary historians to the O'Conors, MacDermotts and other related families of Connaught, and contains a large and miscellaneous collection of prose and poetry. It is a fine example of the traditional script employed by the hereditary scribes, developed out of the older Irish half-uncial hand. Vellum (the mend with a vellum thong at the foot of the right-hand page is original). [*Egerton MS.* 1782.]

[For other MSS. written in Ireland see no. 79 in this Case and nos. 122, 123 in Case D.]

111. LAWS of Howel Dda ("the Good"), King of Wales [died A.D. 950]. These laws exist in three different recensions, for the three main divisions of Wales; the present one contains the Venedotian Code, for Gwynedd or North Wales. The other two are usually called, not very happily, the Dimetian and the Gwentian Codes and refer respectively to Deheubarth or South Wales and (probably) Powys or Mid-Wales. *Welsh.* Written, perhaps at or near St. Asaph, in the second half of the 13th century. Vellum. [*Cotton MS.* Titus D. ii.]

In the lower compartments of the Case :—

112. THE BIBLE, in the *Latin* vulgate version. In two volumes; that shown is the second. Written late in the 10th century. Vellum. [*Royal MS.* 1 E. viii.]

113. THE BIBLE, in the *Latin* vulgate version. Written by Goderannus and Ernestus, monks of the abbey of St. Remacle at Stabloo or Stavelot, in Belgium, and illuminated and bound within the four years 1093–1097. Vellum. Two volumes, of which the first is here exhibited. [*Add. MS.* 28106.]

114. HOMILIES of St. Ambrose, St. Gregory, etc., and lessons from the Gospels and Epistles; with coloured initials. *Latin.* Written in Italy, early in the 12th century. Vellum. [*Harley MS.* 7183.]

115. THE BIBLE, in the *Latin* vulgate version; with illuminated initials. Two volumes, of which the first is here exhibited. From the collegiate church of St. Mary at Worms, in Germany. Written in the 12th century, apparently in 1148. Vellum. [*Harley MS.* 2803.]

116. GRATIAN'S "Decretorum discordantium Concordia"; with the commentary of Bartholomew of Brescia. Two volumes,

of which the second is here exhibited. The first is exhibited in the Grenville Library (Case 6, no. 127). With miniatures and illuminated initials. Written in Italy, in the latter part of the 14th century. Vellum. [*Add. MS.* 15275.]

117. Gradual, or musical services for the Mass; with illuminated initials and musical notation. *Latin.* From the church of St. Nicholas at Sacile, provice of Udine, in Italy. 14th century. Vellum. [*Add. MS.* 18161.]

118. Early English Poems and prose treatises; with illuminated initials and borders. Written about A.D. 1380–1400. Vellum. [*Add. MS.* 22283.]

119. "Chroniques d'Angleterre": chronicle of the history of England, by Jehan de Wavrin; the third volume, containing the history of the years 1377–1387. With illustrations and illuminated initials and borders. Written and illuminated for the use of King Edward IV., probably at Bruges, in Belgium, about A.D. 1480. Vellum. [*Royal MS.* 14 E. iv.]

120. "Chroniques de St. Denys": chronicle of the history of France, down to A.D. 1461. The first of six volumes. With illustrations and illuminated initials and borders. Written in 1487 by Hugues de Lembourg of Paris for Sir Thomas Thwaytes, Treasurer of Calais, as a present to Henry VII. Vellum. [*Royal MS.* 20 E. 1.]

121. St. Augustine's Commentary on the Psalms; with illuminated initials and borders. Four volumes, of which the first is here exhibited. *Latin.* Written in Italy by Rudolfo Brancalupo for Ferdinand of Aragon, King of Naples, A.D. 1480. Vellum. [*Add. MS.* 14779.]

Case D.

122. The Four Gospels, in the *Latin* vulgate version; with coloured initials, of interlaced designs. Written by Mælbrigte hua Mæluanaigh, at Armagh in Ireland, A.D. 1138. Vellum. [*Harley MS.* 1802.]

123. Psalter and Canticles, in *Latin*, of St. Jerome's Gallican version. Written in a fine Irish hand, with elaborate interlaced initials, in the 12th or 13th century. Vellum. [*Add. MS.* 36929.]

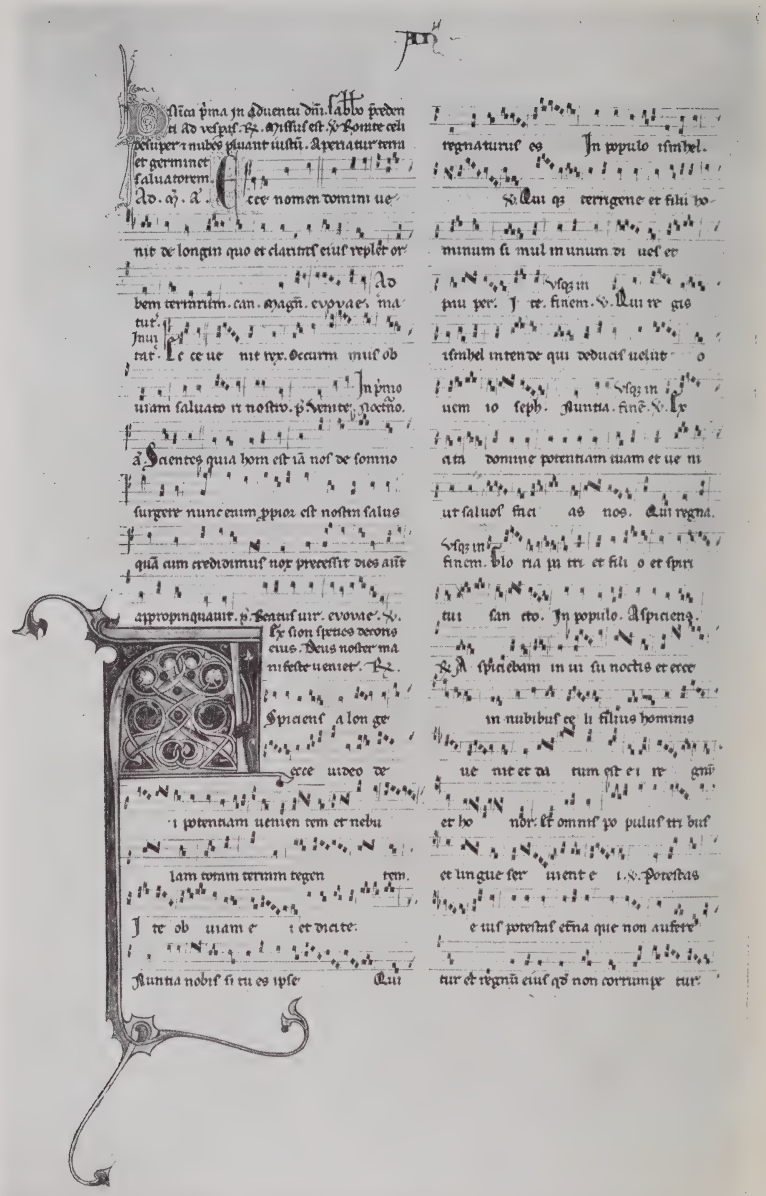
124. Breviary, of English Benedictine use. *Latin.* Written at St. Albans, in a neat rounded hand, in the 12th century (before 1170). Vellum. [*Royal MS.* 2 A. x.]

125. Coronation Service, in *Latin.* Written at Christ Church, Canterbury, in the characteristic hand of that monastery, in the 12th century. Vellum. [*Cotton MS.* Claudius A. iii.]

126. Life of St. Augustine of Canterbury, etc. *Latin.* Written at St. Augustine's, Canterbury, in a characteristic rounded hand, early in the 12th century. Vellum. [*Cotton MS.* Vespasian B. xx.]

Est animal qđ dr elephans · in q̄ ñ · est ocupiscentia corp̄. Est elephas autem
greci a magnitudine corporis nominū gerit puritat. qđ formidinu mon
stra pferat. Grece cū mons · duphio dr. Apd indos aū a voce barru no
cat. Vade · e · a ugr a barrit̄. e dentes ei dbr. Rostrū aū pboscida vl̄ pmuscida
dr. qm illo pabula ori admouet. e · e · angui similis vallo munit̄ durneo. Hul
lū aīal fortiō inuad̄. In eis cū ese e nidi ligneis turb; collocati armis de muro
nidis dimicant. Intellectu e memoria ultra ingredi. gregatim incedūt. mutē
fugiūt. dentes ocurrūt. Biennio aū parturiunt. ñ ampliꝰ qm semel gignit.
ñ plures si nō unū. Viuunt aū annos trecentos. Si aut̄ voluerit facere filu
ob. videt eo oriente ipe paradisū. e · e · ibi arbor que vocat̄ mandragora. e na
scit cū femina sua que pr̄ depict de arbore. e dat malefo suo. e fecundat eum
cū manducauerit. statimq; in eo gignit. Cū ñ patientia regnat in stabg
nū. e aquas ueniat usq; ad ubera manus. Est elephas aū custodit eam parturien
tē. qa dubito · e · inimic elephanti. si aū inuenit serpentē occidit ei. que gaudat
cū migrāt. Est cū formidabilis animal elephas: cū muīe nimet · h · e · natā
ā si occidit ñ potest fugere. Cadit aū cū se inclinat in arborē ut dormiat. no
cū ire inclinans grandior. Venator aū inuidit arbori mortui. ñ elephas cū se
inclinauit. similit cū arbore cadat. Cadens aū clamat fortit. e statim ma pn
elephans curr. e ñ potest cū leuare. Curr clamatu multo e ueniūt. ix. elepha
tes. e ñ possunt cū leuare q occidit. Deinde clamāt oēs. e tam ueniūt pusillus
elephas e mittit os suū ad pmuscida subt̄ magnū elephantē. e leuat eū.

BESTIARY.
EARLY XIII CENT.



CHURCH OFFICES WITH MUSIC.
[1260—1275.]

127. Bede, Commentary on Ezra, in *Latin.* Written at the abbey of St. Mary at Cirencester by Fulco, afterwards prior, between 1147 and 1176. Vellum. [*Royal MS.* 3 A. xii.]

128. St. Augustine, "De Trinitate," in *Latin.* Written at Rochester Priory, by the precentor Humphrey, in the 12th century. Vellum. [*Royal MS.* 5 B. iv.]

129. The Bible, in the *Latin* vulgate version. Written, probably in England, in the minute hand characteristic of Bibles and theological works written in northern France and England in the 13th century, with finely illuminated initials. Vellum. [*Add. MS.* 15452.]

130. Bestiary, or treatise on the nature of beasts, birds, and fishes, with coloured illustrations. *Latin.* Written in England, early in the 13th century. Vellum. [*Harley MS.* 3244.]

131. The Minor Prophets and the Book of Job, in the *Latin* vulgate version, with marginal commentary. A fine example of this class of book, written probably at Christ Church, Canterbury, towards the end of the 13th century. Belonged subsequently to Worcester Cathedral. Vellum. [*Royal MS.* 2 E. xi.]

132. Robert of Avesbury, Chronicle of the reign of Edward III., to the year 1356, in *Latin.* Written in England, in a small hand founded on the charter-hand of the time, at the beginning of the 15th century. Vellum. [*Harley MS.* 200.]

133. Medical Treatises, by John Arderne and others; with marginal illustrations. *Latin* and *English.* Written in England, early in the 15th century. Vellum. [*Add. MS.* 29301.]

134. Herbal, attributed to Apuleius Platonicus, also called Apuleius Barbarus, etc.; with coloured illustrations of plants. *Latin.* Written in Germany, in the 12th century. Vellum. [*Harley MS.* 4986.]

135. Church Offices for the use of the Dominican Order, in *Latin.* Written in France between 1260 and 1275, in a very neat, small hand (characteristic of Bibles and theological works of this period), with musical notes and graceful decorative initials. Vellum. [*Add. MS.* 23935.]

136. Roman de Troie, by Benoît de Sainte-More; one of the most popular verse romances of the Middle Ages, composed about 1160–1165, on the basis of the Latin version of the Greek prose romances of Dares Phrygius and Dictys Cretensis. The story of Troilus and Cressida is derived from this poem. With illuminated initials. Written in France about 1300. Vellum. [*Harley MS.* 4482.]

137. Roman de la Rose; another extremely popular romance, of an allegorical character, begun about 1237 by Guillaume de Lorris, and continued about 1277 by Jean de Meung. *French.* The English *Romaunt of the Rose,* part of which is attributed to Chaucer, is a translation of this poem. With illuminated initials. Written in France, in the 14th century. Vellum. [*Egerton MS.* 881.]

138. Legenda Aurea, or legends of saints, by Jacobus de Voragine. *Latin.* Written at Paris, and completed on Wednesday, the 5th July, 1312. Vellum. [*Add. MS.* 11882.]

139. Le Livre dou Tresor, an encyclopaedic treatise written in *French* by the Florentine statesman Brunetto Latini, during his exile in France; with illuminated initials. Written in the south of France, in the 14th century. Vellum. [*Add MS.* 30025.]

140. Pontifical, written for a French bishop, whose arms have been obliterated by a subsequent owner, bishop of Paris in 1502–1519; with miniatures representing various episcopal functions. *Latin.* Written in a characteristic French hand of the 15th century, of which several examples may be seen in the chronicles exhibited in the Grenville Library. Vellum. [*Egerton MS.* 1067.]

141. Martyrology, founded on Usuardus, etc. *Latin.* Probably belonged to the church of St. Bartholomew at Benevento. Written in Italy, in Beneventan minuscules, in the 13th century. Vellum. [*Add. MS.* 23776.]

142. Lucan, "Pharsalia"; with illuminated initials. Written at Ferrara in Italy by Jacobus Juliani de Portiolo, for Feltrino Boiardo of Reggio, in 1378. Vellum. [*Add. MS.* 11990.]

143. Valerius Maximus, "De Romanorum exterorumque factis et dictis memorabilibus"; with coloured initials. Written in Italy by Filipinus de Gandinonibus (finished Monday, January 25, 1412); and sold by him to Bertolino de' Medici, October 23, 1440, for ten ducats. Vellum. [*Add. MS.* 14095.]

144. Virgil, Bucolics, Georgics, and Aeneid; with fine illuminated initials. Written in Italy, in the 15th century. Vellum. [*Add. MS.* 14815.]

145. Lucretius, "De Rerum Natura"; with illuminated initials. Written in Italy by Joannes Rainaldus Mennius, in the 15th century. Vellum. [*Add. MS.* 11912.]

146. Quintilian, "Institutiones Oratoriae"; with illuminated initials. Written in Italy, in a very small minuscule hand, by Franciscus Patricius for Franciscus Tranchedinus, and finished on March 27, 1467. Vellum. [*Add. MS.* 11671.]

147. Virgil, Bucolics, Georgics, and Aeneid; with coloured initials. Written in Italy, in "italic" hand, about 1500. Vellum. [*Add. MS.* 11355.]

T ristis enim uetulæ uitis sator atq; fatigat
E t crepat antiquum genus ut pietate repletum
P er facile angustis tolerarit finibus æuum
C um minor eet agri multo modus an uiritim
H ec tenet omnia paulatim tabescere: et ire
A d scopulum spacio ætatis defessa uetusto:

TITI LVCRETII CARI DE RERV
NATVRA LIBER SECVNDVS FI
NIT EIVSDEM TERTIVS INCIP.

TENEBRIS I
TANTIS TAM
CLARVM EX
TOLLERE VM

Q ui primus potuisti illustrans commoda uitæ
T e sequor o graiæ gentis decus: inq; tuis nũc
F icta pedum pono pressis uestigia signis
N on ita certandi cupidus q̃ propter amorem
Q uod te imitari habeo q̃ n. contendat hirũdo
S ignis: aut quadnam tremulis facere artub' hædi

LUCRETIUS, "DE RERUM NATURA."
XV CENT.

III.—ENGLISH MSS.

Case E.

In this case is shown a selection of MSS. intended to illustrate the growth and MS. transmission of English literature till the invention of printing.

As already remarked (above, p. 29), the national English hand used for MSS. of all kinds till the 10th century was in the course of that century supplanted, so far as Latin MSS. were concerned, by the imported Caroline minuscule; but it continued to be used for MSS. in the English language until about the beginning of the 12th century. Of the hand in this latest stage three examples are here shown, nos. 148–150. The later MSS. in the case are in the ordinary hand of the period, derived from the Caroline minuscule; but it must be remembered that, as was said above (p. 31), the tendency was to use a less formal and regular hand for books in the vernacular than for those in Latin. This was especially the case with English MSS. of the 12th and 13th centuries, when French was the language of the ruling classes and the use of English was in the main confined to the peasantry; later, when English literature was enjoyed and patronized by the court and the nobility, a more sumptuous style of English book came into vogue, as may be seen from nos. 160, 161, and the MSS. of Chaucer, Gower, Occleve, and Lydgate in this case, the Wycliffite Bible (no. 26) in Case I, no. 118 in Case C, and no. 16 in Case F.

Apart from the difference already referred to, the course of English handwriting was the same as in the case of MSS. in Latin or other languages which have already been dealt with on pp. 30–31. Peculiar to the English hand were, however, the thorn (þ or ð = *th*), wyn (ƿ = *w*), and yok (ȝ = *y* or *gh*). The MSS. here exhibited illustrate all varieties of English writing, from the formal hand of the "Canterbury Tales" (no. 166) to the rough current hand of the "Ludus Coventriae" (no. 174).

The interest of this part of the exhibition is not, however, confined to its palaeographical aspect. The MSS. shown, though but few in number, serve in some degree to illustrate the progress of English literature from Anglo-Saxon times to the end of the 15th century. The first work is *Beowulf* (no. 148), probably the oldest poem of any great length in the language. The unique MS. here exhibited was written about the end of the 10th century, but the poem is itself far older, and though in its present form it dates from after the introduction of Christianity, it seems extremely

probable that the Christian passages are due to a later remodelling of an originally pagan poem. *Beowulf*, then, is a specimen of the old pre-Christian English poetry. Like almost all Old English verse, it is written in an unrhymed alliterative metre, scanned by stresses rather than by the number of syllables. In the translation quoted the metrical effect is preserved as nearly as possible.

This epical poetry (of which two other early specimens survive, but in a very fragmentary form) was continued for a considerable time after England had become Christian; a famous later example is the *Battle of Maldon* (A.D. 991). The post-Christian poetry is, however, largely religious; and most of this religious verse has been attributed to Cædmon or Cynewulf. Cædmon, the Northumbrian herdsman, is well known owing to Bede's story of how he first became a poet; but only the short hymn quoted by Bede can be regarded as certainly his work; and several of the poems attributed to Cynewulf are considered by the most recent authorities to be the work of other and unknown writers. Towards the end of the pre-Norman period poetry ceases to exist so far as extant MSS. are concerned; but as regards all periods it seems highly probable that only a very small portion of Old English literature, whether it be in poetry or in prose, has survived.

English prose practically begins with Alfred; for though prose is known to have been written before his time (for example, Bede translated part at least of the Gospel of St. John), almost all this older prose has perished, and in any case Latin was the usual medium for prose literature before the reign of Alfred. The Danish invasions, however, destroyed in great measure the older culture, which had made Northumbria one of the chief centres of learning in Western Europe; and when Alfred's victories had brought peace to Wessex, the ignorance of the contemporary clergy led the king to undertake the translation of several of the standard works of that age. His own writings, several of which are preserved in MSS. in the British Museum, are mainly translations, though he translated freely, adapting his original to English needs; and in the succeeding pre-Norman period much of the extant prose also consists of translations or of homilies. Two specimens of Old English secular prose are here exhibited. The Laws of Cnut (no. 150) illustrate the legal prose, of which the Laws of Æthelberht of Kent (died 616), though extant only in a 12th-century transcript, are the oldest example. More important for literature is the Anglo-Saxon Chronicle (no. 149 and Case F, no. 3), the first compilation of which was probably due to Alfred, and which was afterwards carried on from age to age in various monasteries. Such a composition inevitably varies both in literary merit and in historical value; but it is throughout of unique interest as a vernacular history written at a time when historical works in most European countries were exclusively in Latin, and parts of it are fine examples of Old English prose style.

The Conquest (and even before the Conquest the Norman in-

fluence which was so strong under Edward the Confessor) caused an interruption of literary activity in English. The Normans made French the language of the court and of law; and owing to the large number of foreigners in all the monasteries the instruction in the monastic schools began to be given in French, so that the boys trained in these ceased to read or write English. No doubt a vernacular literature, both in poetry and prose, continued to exist, the rarity of extant examples in the period from the Conquest to the end of the 12th century being due partly to the loss of MSS. and still more to the fact that much of the verse at least was never written down; but the main literary medium was Latin or French. Much of the earlier post-Norman literature in English, whether in verse or in prose, was religious in character, often consisting of translations. The MSS. exhibited on the west side of Case E well illustrate this fact; and it was only gradually that secular works, at first in verse, like Layamon's Brut (no. 153), and later in prose, began to be written. The Saxon Chronicle was indeed continued at Peterborough till A.D. 1154, but it is a solitary exception. The Brut was the precursor of a long line of metrical romances written in the 13th and 14th centuries; other examples are nos. 156 ("King Horn") and 163 ("Titus and Vespasian"). The love interest, unknown in pre-Norman poetry, appears in "The Owl and the Nightingale," probably written about A.D. 1220, one of the two MSS. of which is preserved in the Department; the new theme is derived from French poetry.

This new poetry contrasts greatly with that of the pre-Norman period both in metre and in diction. The dividing line between the two periods of the English language known respectively as Old and Middle English may be placed about the year 1150. The great change which Middle English exhibits is not to be put down, as was formerly done, entirely, or even mainly, to the Conquest; on the contrary the change had begun at least a century before that event, and the somewhat sudden emergence of the new form of the language seems to be largely due to the abandonment, owing to the French character of monastic education, of the formal literary style and the adoption of a more phonetic spelling, better representing the spoken language. The vocabulary, however, as opposed to the grammar, was much affected by French influence, many native words being dropped and foreign ones introduced; and the metre too was transformed, by the example of French and Latin verse. Rhymes occur occasionally in pre-Norman verse, but are very rare. From the late 12th century onwards they were, with few exceptions, normal, alliteration was dropped, and for the looser metres of Old English, in which the accents were the important factor and the number of syllables varied, was substituted the French syllabic scansion.

It is thought that the old alliterative metre, though no examples of it have survived from the 13th or early 14th centuries, continued to be used, at least in the North-West; for in that region it

suddenly appeared again, in the second half of the 14th century, in a group of writers of whom the greatest is the unknown author of "Pearl" (no. 159). The unique MS. of this poem contains four poems, all clearly by the same hand, viz. "Pearl," "Cleanness," "Patience," and "Sir Gawayne and the Green Knight," which rank among the finest specimens of Middle English poetry. The last three poems are written in unrhymed alliterative and non-syllabic metre, though the last has short rhymed stanzas interspersed; "Pearl," on the contrary, though also alliterative, is written in stanzas with an intricate rhyme-system. A specimen is given in the description of no. 159.

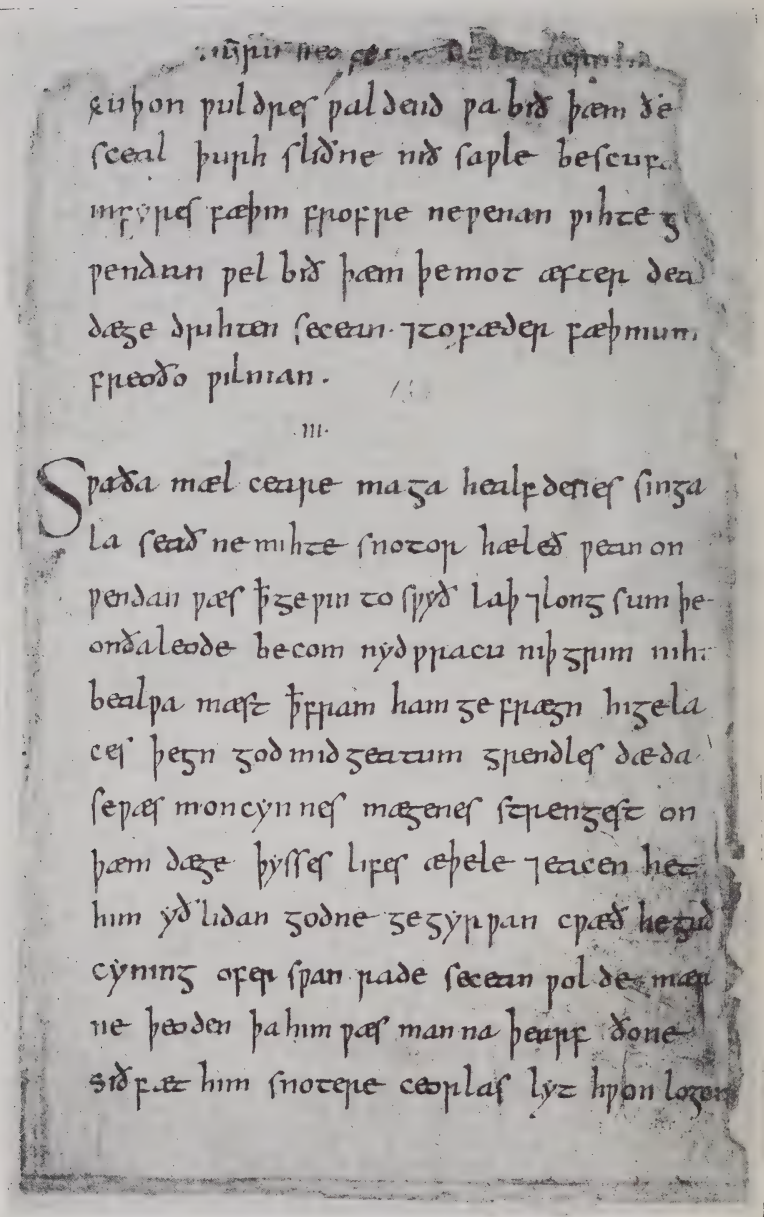
Another alliterative poem is "Piers Plowman" (no. 164), formerly attributed to William Langland but now regarded by some scholars as the work of more than one hand; and still another is the metrical romance "Titus and Vespasian" (no. 163).

In the meanwhile the more usual syllabic rhymed verse had gained greatly in ease and correctness. It was used by Chaucer, in whom mediaeval English literature reaches by far its greatest height (see nos. 166, 167); but besides the masterpieces of Chaucer the 14th century witnessed also the production of many anonymous lyrics of great beauty, both religious and secular, particularly the former. A beautiful specimen of the religious lyric is seen in no. 160, showing all the simple directness of expression and beauty of rhythm which distinguish so many of these poems. Another and larger miscellaneous collection of English poems is shown in Case C (no. 118).

If verse reached a high level of accomplishment in this period, prose had yet to wait for its finer developments. The 13th-century "Ancren Riwle" (no. 152) is written in a prose style of considerable merit, but it found for some time no successor. Prose continued to be in the main utilitarian (religious, or historical), and made little attempt at any grace of style. An example of this undistinguished prose is no. 157, and specimens of historical prose works are exhibited in Case F (nos. 16 and 17). Among eminent prose writers may be specially mentioned Richard Rolle of Hampole (see his translation of the Psalter in Case I, no. 24) and John Wycliffe (Case E, no. 162; see too the Wycliffite Biblical translations in Case I), who are both of some importance in the history of English prose; but in neither does prose reach a level comparable with that attained by contemporary verse.

In the 15th century prose began to be used more extensively for other than religious or historical purposes. Thus we have the English versions of the supposed travels of Sir John Mandeville (no. 171). The greatest prose masterpiece of the 15th century was Sir Thomas Malory's *Morte d'Arthur*, which, however, as it survives only in print, falls outside the scope of this guide.

The successors of Chaucer show a falling away from the standard set by him not in poetical merit merely but even in technical mastery, their verse being uneven and their scansion



gin þon pul dpeſ paldend pa bið þæm ðe
ſceal þuph ſliðne nið ſaple beſcuꝛ
mꝛſꝛiſ fæþm ffoꝛſſe nepenan pihte ꝛ
pendan pel bið þæm þemoꝛ æfteꝛ dea
dæge dpihten ſeceaꝛ ꝛtoꝛæðeꝛ fæþmun
ffeoðo pilnian.

III.

Spaða mæl ceaꝛe maꝛa healfðeneſ ſinga
la ſeaðne mihte ſnoteꝛ hæleð peaꝛ on
pendan pæſ þꝛe pin to ſpyð laþ ꝛlonꝛ ſum þe
onðaleoðe becom nyð pꝛacu niþ ꝛpum mih
bealpa mæſt þfiam ham ꝛefꝛæꝛn hiꝛela
ceſ þeꝛn ꝛod mið ꝛeaꝛum ꝛpendleſ dæða
ſepæſ moncynneſ mæꝛeneſ ſtꝛenꝛeſt on
þæm dæꝛe þyſſeſ liffeſ æþele ꝛeaꝛcen hee
him yð lidan ꝛodne ꝛeꝛyꝛpan cpæð heꝛð
cyninꝛ ofeꝛ ſpan pade ſceaꝛ pol de mæꝛ
ne þeoden þa him pæſ manna þeaꝛf done
ſið pæꝛ him ſnoteꝛe ceoꝛlaſ lyꝛ hpon lofeꝛ

very uncertain. Part of this roughness may be set down to the changes in the language which were taking place at that time, but the main reason was probably nothing but an inferior capacity. The Chaucerian tradition was better maintained in Scotland than by Chaucer's English followers, such as Lydgate (no. 169) and Occleve (no. 168); in England the best verse of the 15th century is to be found in the anonymous lyrics which continued the traditions of the 14th century.

This portion of the exhibition concludes with two specimens of the Mystery-Plays which were popular throughout the country during the later Middle Ages, but of which only comparatively few examples have survived.

148. Beowulf: Epic poem in *Anglo-Saxon.* The unique manuscript of the oldest epic in the English language; written as prose, without division of lines. Partially injured by fire in 1731. Written in England, about A.D. 1000. Vellum. [*Cotton MS.* Vitellius A. xv.]

The passage exhibited contains a description of the lair of the monster Grendel and his mother (ll. 1357–1376), and is thus translated by F. B. Gummere:—

"Untrod is their home;
By wolf-cliffs haunt they and windy headlands,
Fenways fearful, where flows the stream
From mountains gliding to gloom of the rocks,
Underground flood. Not far is it hence
In measure of miles that the mere expands,
And o'er it the frost-bound forest hanging,
Sturdily rooted, shadows the wave.
By night is a wonder weird to see,
Fire on the waters. So wise lived none
Of the sons of men, to search those depths!
Nay, though the heath-rover, harried by dogs,
The horn-proud hart, this holt should seek,
Long distance driven, his dear life first
On the brink he yields ere he brave the plunge
To hide his head: 'tis no happy place!
Thence the welter of waters washes up
Wan to welkin when winds bestir
Evil storms, and air grows dusk,
And the heavens weep."

149. The Anglo-Saxon Chronicle, from the Invasion of Julius Cæsar to A.D. 1066. Originally written by more than one hand about A.D. 1046, and afterwards continued in various hands. Vellum. [*Cotton MS.* Tiberius B. i.]

[For another MS. of the Chronicle and an account of its character see Case F, no 3.]

150. Laws of Cnut and other pre-Norman kings, etc. Written in the second half of the 11th century. Vellum. [*Cotton MS.* Nero A. i.]

151. Lives of St. Katharine, St. Margaret, and St. Julian, with verses on the Passion of Christ, etc. Written in a southern dialect of English, in the first half of the 13th century. Vellum. [*Royal MS.* 17 A. xxvii.]

152. The "Ancren Riwle" [Rule for Anchoresses], Homilies, Lives of Saints, etc. Written in the first half of the 13th century. Vellum. [*Cotton MS.* Titus D. xviii.]

153. Layamon's Brut, a verse chronicle of legendary British history from the time of the Trojan Brutus, composed by a priest named Layamon, in Worcestershire, about 1205, on the basis of the similar Norman-French poem by Wace (see Case F, no. 4). The first English metrical romance after Beowulf, and the first sign of the revival of English literature after the Norman Conquest. Early 13th century. Vellum. [*Cotton MS.* Caligula A. ix.]

154. The Creed, Lord's Prayer, etc., followed by a Bestiary, in *English* verse; with other pieces, in *Latin*, *English*, and *French*. Written in England in the second half of the 13th century. Vellum. [*Arundel MS.* 292.]

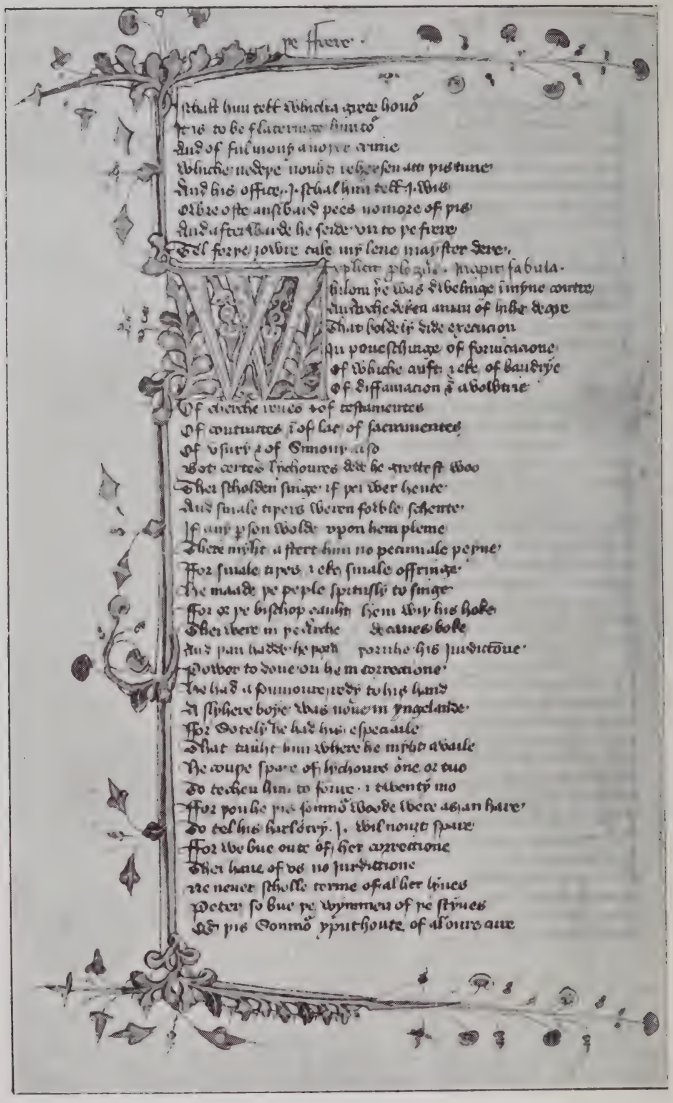
155. Lives of Saints, in verse; the oldest MS. of the complete collection, which followed the Church calendar for the whole year. Written about 1300, in the south of England. The pages shown contain the legend of St. Brendan. Vellum. [*Harley MS.* 2277.]

156. "King Horn," a narrative poem in rhyming couplets, founded upon an early English legend. The MS. contains many other narrative poems and songs, in French and English, including a prophecy by Thomas of Erceldoune in which is an allusion to the battle of Bannockburn [1314], and was probably written soon after that date. Vellum. [*Harley MS.* 2253.]

157. The "Aȝenbyte of Inwyt" (*i. e.* Remorse of Conscience), a translation, in Kentish dialect, by Dan Michel of Northgate, in Kent, a monk of St. Augustine's Abbey, Canterbury, of the French treatise "La Somme le Roi" written in 1279 by Friar Laurens for Philip III of France. The author's *autograph* manuscript, written A. D. 1340. Vellum. [*Arundel MS.* 57.]

158. The Lay Folks' Mass-Book, or manner of hearing Mass: in verse. A translation, made at the end of the 13th century, probably from the French, the original author being one "Dam Jeremy" [perhaps Jeremiah, canon of Rouen and archdeacon of Cleveland, dioc. York, about 1170–1175]. Late 14th century. Vellum. [*Royal MS.* 17 B. xvii.]

159. "Pearl," "Sir Gawain and the Green Knight," etc.; poems (the former an elegy for a dead child, the latter derived from the Arthurian romances) in English rhymed and alliterative verse, of the second half of the 14th century, written probably in the North-West Midlands. The MS. is nearly or quite con-



CHAUCER'S CANTERBURY TALES.
EARLY XV CENT.

temporaneous with the author, whose name is unknown. Vellum. [*Cotton MS.* Nero A. x.]

The page shown contains the beginning of "Pearl," the first stanza of which reads as follows:—

"Perle plesaunte to prynces paye,
To clanly clos in golde so clere,
Oute of Oryent, I hardyly saye,
Ne proved I never her precios pere.
So rounde, so reken in uche araye,
So smal, so smoþe her sydeȝ were;
Quere so ever I jugged gemmeȝ gaye,
I sette hyr sengeley in synglure.
Allas! I leste hyr in on erbere;
Þurȝ gresse to grounde hit fro me yot.
I dewyne fordolked of luf daungere
Of þat pryvy perle wyþouten spot."

160. Prayers, hymns, and meditations, in *Latin* and *English*. The page exhibited contains the song "of love-longing," beginning

"Swete Ihesu, nou wul I syng
To þe a song of love longynge.
Do in myn herte a welle springe
Þe to loven over alle þynge."

With illuminated and flourished initials. Written early in the 15th century, and first belonged to John Northewode, a monk of Bordesley Abbey, co. Worc., which he entered, according to his autograph inscription at the end of the volume, on St. Augustine's day [26 May], 1386. Vellum. [*Add. MS.* 37787.]

161. The Prymer, or Book of prayers, containing the Hours of the Virgin, the dirge, penitential and other psalms, litany, etc.; with illuminated initials and borders. Early 15th century. Vellum. [*Add. MS.* 17010.]

162. Tracts "of wedded men and wyves," and on the Lord's Prayer, attributed to Wycliffe; with other pieces. First half of the 15th century. Vellum. [*Harley MS.* 2398.]

163. "Titus and Vespasian, or the Destruction of Jerusalem," a fragment of a romance in alliterative verse, of which more than one form is extant. 15th century. Vellum. [*Cotton MS.* Vespasian E. xvi.]

164. "Piers Plowman": a poem attributed to William Langland, in alliterative verse; the third edition or "C text." Written late in the 14th century. Vellum. [*Cotton MS.* Vespasian B. xvi.]

165. Gower's "Confessio Amantis"; the unrevised text of the first recension. The words "pope," "papal," and "papacy" have, with a few exceptions, been erased throughout. Early 15th century. Vellum. [*Royal MS.* 18 C. xxii.]

166. Chaucer's "Canterbury Tales"; with illuminated initials

and borders. Early 15th century. Probably written in the North of England. Vellum. [*Lansdowne MS.* 851.]

167. Chaucer's "Troilus and Cressida"; with illuminated initials. Early 15th century. Vellum. [*Harley MS.* 2280.]

168. Thomas Occleve's poem, "De regimine Principum"; with illuminated initials and borders. The page shown contains a portrait of Geoffrey Chaucer. Early 15th century. Vellum. [*Harley MS.* 4866.]

169. John Lydgate's poem, "The Storie of Thebes"; followed by Occleve's "De regimine Principum." With illuminated initials and borders. Middle of the 15th century. Vellum. [*Add. MS.* 18632.]

170. History of the Birth and Life of Christ, with other *unique* religious pieces in verse: the "American Testimonial MS." 15th century. Vellum. [*Add. MS.* 39996.] *Presented, in* 1920, *by a number of teachers of English in American Universities and Colleges, who have studied in the British Museum.*

171. Travels of Sir John Mandeville: the only complete *English* version, formed by revision and completion of an earlier defective text, of which many copies exist. 15th century. The unique MS. Vellum. [*Egerton MS.* 1982.]

172. Metrical Chronicle of England to A.D. 1271, attributed to Robert of Gloucester; imperfect, ending at 1143. 15th century. Vellum. [*Harley MS.* 201.]

173. Lives of St. Augustine and St. Gilbert of Sempringham, translated into English by John Capgrave, with a treatise on the orders under the rule of St. Augustine. Apparently the author's *holograph* copy, written in or about 1451. Paper. [*Add. MS.* 36704.]

174. Mystery-Plays, on subjects taken from the Old and New Testaments; formerly believed to have been represented at Coventry on the feast of Corpus Christi, and hence known as "Ludus Coventriae," but it is now recognized that the assumption of a connexion with Coventry is unfounded, and that they were written somewhere in the East of England. Written in 1468. Paper. [*Cotton MS.* Vespasian D. viii.]

175. Mystery-Plays: the unique MS. of forty-nine plays, forming a series from the Creation to the Last Judgement (with an additional one on the Coronation of the Virgin), each performed by one of the crafts of York on the Feast of Corpus Christi. Late 15th century. Vellum. [*Add. MS.* 35290.]

IV.—MS. CHRONICLES OF ENGLAND.

Case F.

In this case are shown a number of Chronicles and other MSS. intended to illustrate the manner in which the history of this country was recorded and handed down before the invention of printing. Somewhat full descriptions are given, including a summary account of what is known concerning the authorship of each work. These descriptions will illustrate how the historical tradition was passed on from age to age, each writer embodying in his own work the materials accumulated by his predecessors; and it is therefore unnecessary to dwell upon this subject here.

Though the main interest of the exhibition is in the matter of the MSS. shown, the hands in which they are written furnish additional material to the student of palaeography, and reference has already been made to several of them in the introductions to preceding sections. Being in the main arranged in chronological order, and including English and French as well as Latin MSS., they represent summarily the development of handwriting in England from the 9th to the 15th century.

1. Nennius, *Historia Britonum.* The earliest history of Britain was written by Gildas, about the year 545, containing an account of the Roman conquest and occupation, the departure of the Romans (in 401), and the invasion and conquest of the island by the Saxons. Of this history there is no manuscript in the British Museum, except a badly burnt fragment of the 10th century. The next history to it in date is that of which a copy is here exhibited. It is attributed to Nennius on the authority of a prologue contained in one MS., which states that it was composed in the year 858; but it seems probable that it is really considerably older. In any case, nothing is known of the author's life. It contains the history of Britain in *Latin* from the Roman conquest to the year 685, but is so full of legendary matter that its authority can be but little depended on.

The manuscript here shown was written in the 12th century, and the passage exhibited describes the preaching of Christianity in Ireland by St. Patrick [§§ 53, 54]. The following is a translation of part of it:—

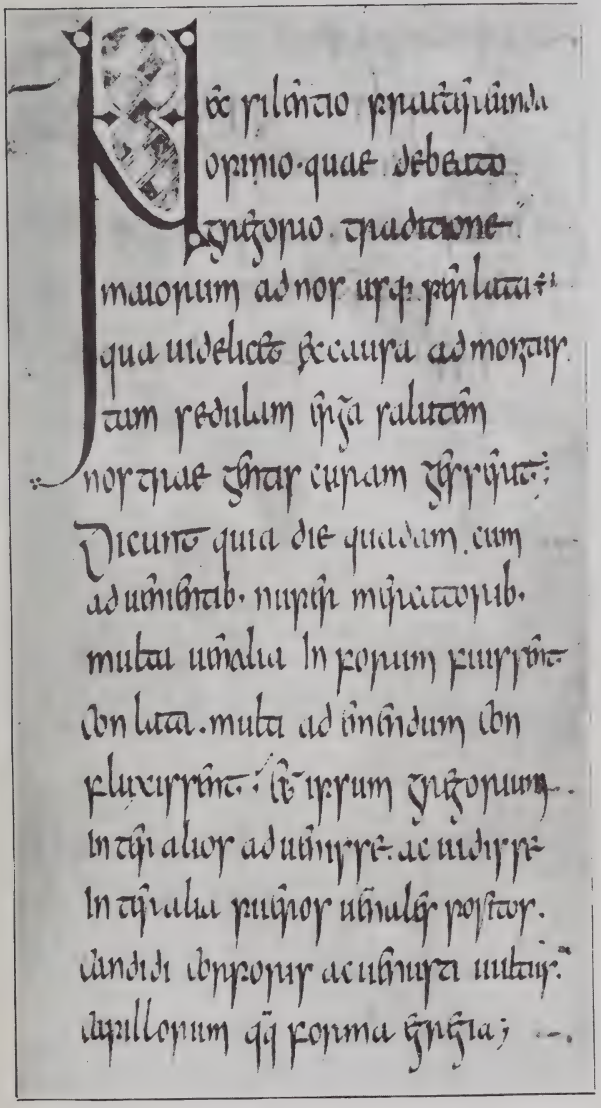
> "From the creation of the world to the baptism of the Irish there are 5,330 years; in the fifth year of King Loygare [A. D. 425] did St. Patrick begin to preach the faith of Christ. Thus St. Patrick preached the Gospel of Christ to foreign nations for forty years: he showed apostolical powers, he gave sight to the blind, he

healed lepers, he made the deaf to hear, he cast devils out of the bodies of those who were possessed, he raised nine men that were dead to life, he redeemed many from captivity, both men and women, at his own expense. He wrote 365 manuals, or more, and founded the same number of churches. He ordained 365 bishops, or more, men in whom was the Spirit of God. Of priests he ordained as many as 3,000, and in the region of Conachta [Connaught] alone he converted 12,000 persons to the faith of Christ, and baptized them. He fasted forty days and forty nights on the top of Mount Eile (that is, Cruachan Eile); on which mountain, overhanging the sea, he graciously made three petitions for all the Irish who received the faith. The first petition, as the Scots say, is that to every one should be granted repentance, even though it were in the last extremity of life; the second, that they should not be utterly consumed by barbarians for ever; the third, that no Irishman should be alive at the Day of Judgement, since they will be destroyed in honour of St. Patrick seven years before the Judgement. Moreover, on that hill he blessed the peoples of Ireland, and indeed he ascended thither that he might pray for them, and that he might see the fruit of his labour; and there came to him innumerable birds of many colours, that he might bless them, signifying that all the saints of Ireland, of either sex, will come to him on the Day of Judgement, as to their father and master, that they may follow him to judgement. After this he passed away in a good old age to that place where he now liveth in joy for ever and ever. Amen."

[*Cotton MS.* Vespasian D. xxi.]

2. Bede, *Historia Ecclesiastica Gentis Anglorum.* The "Venerable" Bede is the first great historian of England, and most of our knowledge of the history of our country down to his time is derived from his work. He was born in 673, lived all his life as a monk at Jarrow in Northumbria, and died, in the act of translating the Scriptures into English, in 735. His *Ecclesiastical History of the English*, written in *Latin*, deals primarily with the English Church; but, owing to the intimate connection of Church and State in those days, it is also to a very great extent a general history of the country. It begins with a summary (taken from Gildas and other authors) of events from the invasion of Caesar in B.C. 55 to the preaching of Christianity by Augustine in 597. From 597 to 731 the history is given in full detail, being based upon contemporary records collected by Bede and his own personal knowledge. It is the chief authority for the history of the introduction of Christianity into England, both in the South by Augustine from Rome, and in the North by Aidan from Iona.

More than 130 manuscript copies of Bede are known. The copy here shown is one of the earliest, having been written at the end of the 8th century or early in the 9th, and consequently not long after the lifetime of Bede himself. It belonged to Sir R. Cotton, and was considerably damaged in the fire among his books at Ashburnham House in 1731. A still older copy is exhibited in Case C, no. 82.



BEDE'S HISTORIA ECCLESIASTICA.
VIII–IX CENT.

H. dccclxxi. Her cōm reherie toriea
dingum onfefreaxe. ⁊ þær ymbe. iii. niht riðon
þegen eorlar up. þa gemette æþelrulf ealdor
man hie on ēingla felda. ⁊ him þær riðe gefeaht.
⁊ hi genām ⁊ heora þeaūd oþær þær offlagen
þær nama wæs Sidroc. Ða ymb. iii. niht æþered
cyning. ⁊ ælfred his bro þēr þær myċle fyrd
toriea dingum gelæddon. ⁊ riðe hine ge
rihtan. ⁊ þær þær myċel wæl gefl agen on gehwæ re
hand. ⁊ eadel rulf ealdor man þeaūd offlagen.
⁊ þa dēn rean ahton þe alstope gefealdon. ⁊ þær
ymb. iii. niht gefeaht æþered cyning ⁊ ælfred
his bro þōr riðe ealne þone here on æscesdune.
⁊ hi þær ūn on tpām gefylcum on oðrum wæs
bāg fecg. ⁊ he alf dene þa hæðenan cyningas. ⁊ on
oþrum wæron þa eorlas. ⁊ þa feaht se cyning
æþered riðe þara cyninga ge þriman. ⁊ þær
weard se cyning bag fecg offlagen. ⁊ ælfred
his bro þōr riðe þara eorla ge þriman. ⁊ þær

ANGLO-SAXON CHRONICLE.
END OF XI CENT.

The passage exhibited, of which a translation follows, describes the origin of the mission of Augustine by Pope Gregory to England (Bk. II., Ch. i.).

"Nor should we pass over in silence the story concerning the blessed Gregory which has been handed down to us by our forefathers, as to the reason which encouraged him to take such zealous care of the salvation of our people. They say that on a certain day, when some merchants had lately arrived and many wares were brought together into the market for sale and a crowd of purchasers had assembled, Gregory too came with the rest and saw there, among other objects, some youths exposed for sale; they were of fair complexion and handsome countenance, with beautiful hair. When he saw them he asked, as the story goes, from what region or land they had been brought; and he was told they were from the island of Britain, and that all the inhabitants were of like appearance. Again he asked whether the islanders were Christians, or were still shrouded in pagan error; and he was told that they were pagans. Then, sighing from the bottom of his heart, he said: 'Alas, the pity, that the author of darkness should possess men of such bright countenance, and that such beauty of outward appearance should bear a mind void of internal grace!' He asked therefore again, what was the name of the people, and it was answered that they were called Angles [English]. 'Good,' said he, 'for they have an angelic face, and such should be co-heirs of the Angels in heaven. What is the name of the province from which they have been brought?' He was told that they were of the province of Deira. 'Good,' said he, 'De-ira; they are snatched from wrath [*de ira* in Latin], and called to the mercy of Christ. How is the king of that province named?' It was answered that he was called Ælla; whereupon, playing upon the name, he said, 'Alleluia, the praise of God the Creator must be sung in those parts.' Then going to the bishop of the Roman and apostolical see (for he was not yet bishop himself) he asked him to send some ministers of the word into Britain to the people of the Angles, by whom they might be converted to Christ."

[*Cotton MS.* Tiberius A. xiv.]

3. The Anglo-Saxon Chronicle is the earliest history of this country in *English*. The first part of it, from the invasion of Caesar [B.C. 55] to the reign of Alfred [A.D. 871–901], is believed to have been compiled by order of King Alfred; and from that time it was carried on by successive chroniclers (whose names are not known) in various monasteries, the latest copy coming down to the year 1154; it thus formed a sort of Annual Register of the most important events in each year. It is consequently not only one of the most valuable authorities for the history of England, especially from the time of Alfred to the Norman Conquest, but also an unique record of the development of the language from its early Anglo-Saxon form until it approaches the character of English as we know it.

The copy here shown was written about the end of the 11th

century; the Chronicle is brought down to the year 1016 in two hands, and continued in several others to 1079. It belonged to Sir R. Cotton, and suffered damage in the fire at Ashburnham House in 1731. Another copy is exhibited in Case E (no. 149).

The passage here exhibited [of which a translation into modern English from B. Thorpe's edition follows] contains a record of the war with the invading Danes in 871, including the great victory of Æthelred and Alfred at Ashdown, the site of which is popularly supposed to be marked by the well-known figure of a white horse cut in the chalk in the Vale of the White Horse, Berkshire.

> "In this year [A. D. 871] the army [*i. e.* the Danes] came to Reading, in Wessex, and, three nights after, two jarls rode up, when the aldorman Æthelwulf met them at Inglefield and there fought against them and gained the victory; and one of them was there slain, whose name was Sidroc. Four nights after this king Æthered and Ælfred his brother led a large force to Reading and fought against the army, and there was great slaughter made on each side; and the aldorman Æthelwulf was slain, and the Danes held possession of the battle-place. And four nights after, king Æthered and Ælfred his brother fought with all the army at Ashdown; and they were in two divisions; in one were Bagsecg and Hâlfdân, the heathen kings, and in the other were the jarls; and then king Æthered fought with the kings' division, and there was the king Bagsecg slain; and Ælfred his brother fought against the jarls' division, and there was the elder jarl Sidroc slain, and the younger jarl Sidroc, and Asbiörn jarl and Fræna jarl and Harald jarl, and both divisions put to flight, and many thousands slain; and they were fighting until night. And fourteen nights after, king Æthered and Ælfred his brother fought against the army at Basing, and there the Danes gained the victory. And two months after, king Æthered and Ælfred his brother fought against the army at Merton; and they were in two divisions, and they put both to flight, and far in the day were victorious; and there was great slaughter on each side, but the Danes held possession of the battle-place; and there were bishop Heahmund slain and many good men."

[*Cotton MS.* Tiberius B. iv.]

4. Wace, *Roman de Rou.* Wace was a Norman, born in Jersey, and lived from about 1100 to 1170. This "Romance of Rollo" is a poetical history of the Normans, in *French*, and contains by far the fullest early description of the Battle of Hastings. Wace had known many men who had fought in the battle, and his account is full of minute details of the fighting.

The copy here exhibited was written in the 13th century, and formerly belonged to Battle Abbey. It contains the second part of the Chronicle, from the accession of Duke Richard I of Normandy. The passage selected is part of the account of the Battle of Hastings. The following is Sir A. Malet's

translation of the lines which describe the palisade formed by the English, and the arrangement of the English forces:—

"Short Axes, sharp Bills, were the arms of offence
By the English Foot borne, and they made them a Fence
Of Bucklers, and wattle work well interlac'd;
Thus forming a Breastwork, in front of them plac'd.
The Barrier so form'd was a close Hurdle like,
Which the Normans must force, ere a stroke they could strike.
Thus fenc'd with their Shields, and a stout Barricade,
They deem'd,—and with reason,—defence might be made.
And if to this purpose they firmly had held,
Other issue that day had most surely beheld:
For no Norman Warrior that Barrier did force,
But met with disaster, and fell a dead Corse;
Hewn down by the Axe edge, or smote by Gisarme,
Or slain by the Club, or by some other arm.
Short close-fitting Hauberks those Englishmen wore,
And Helmets that join'd to their Hauberks they bore.
* * * * * *
The Kentish men, claiming as matter of right
To stand in the Van and strike first in the Fight,
He caus'd to advance, and position to take,
Where deeming the Normans their onset would make.
They claim'd, when their Monarch to Battle should go,
The right in that Battle to strike the first Blow.
The Londoners' claim was His person to guard,
That where'er He stood, they should keep watch and ward;
They also to guard the King's Standard were bound,
And where it was planted they took up their ground."

[*Royal MS.* 4 C. xi.]

5. Simeon of Durham, *Historia Dunelmensis Ecclesiae.* For several centuries after the Norman Conquest, the writing of history was carried on almost exclusively by monks. The greater monasteries trained a succession of writers, some of whom merely recorded in their chronicles such events as concerned the monasteries themselves, with occasional notices of outside occurrences of general interest: while others devoted themselves to the production of regular histories of the country from the earliest times down to their own day. One such flourishing school of historians is found in the North of England, carrying on the traditions of Bede. Simeon, a monk first of Jarrow and afterwards of Durham, was directed by his superiors, about the years 1104–1108, to write a History of the Church of Durham, which he brings from the establishment of Christianity in Northumbria by Aidan in 635 down to the year 1096; it is written in *Latin.* It is principally occupied with religious matters, and is a valuable link in the history of the Church of England. He also wrote a general history, based upon Bede [see no. 2], an early Northumbrian Chronicle, and from 848 upon Florence of Worcester, whose Chronicle comes down to 1117.

The copy here shown was written in the 12th century, in or soon after the lifetime of Simeon himself, being copied from a manuscript at Durham, which may have been the author's own copy.

The passage exhibited, of which a translation follows, describes the wanderings of the monks of Lindisfarne with the body of St. Cuthbert during an invasion by the Danes [875–883], and the loss and recovery of a valuable copy of the Gospels, written in honour of St. Cuthbert. This identical MS. is now in the British Museum [*Cotton MS.* Nero D. iv.]; it does in fact show some signs of having been slightly damaged by water.

[The monks endeavoured to cross over to Ireland, carrying the saint's body with them; but a storm drove them back.] "In this storm, while the ship was lying over on her side, a copy of the Gospels, adorned with gold and precious stones, fell overboard and sank into the depths of the sea. Accordingly after a little while, when they had in some degree recovered their senses and reflected who and where they were, they bend their knees and prostrate themselves at full length before the feet of the sacred body, asking pardon for their foolish venture. Then they seize the rudder and turn the ship back to the shore and to their fellows, and immediately they arrive there without any difficulty, the wind blowing astern. . . . Amidst their lamentations in this distress at length the accustomed help of their pious patron came to their aid, whereby their minds were relieved from grief and their bodies from labour, seeing that the Lord is a refuge of the poor, a helper in times of trouble. For appearing in a vision to one of them, Hunred by name, he bade them seek, when the tide was low, for the manuscript which, as above related, had fallen from the ship into the midst of the waves; for perchance, beyond the utmost they could hope, they would, by the mercy of God, find it. For the loss of that book too had afflicted them with the most profound grief. . . . Accordingly they go to the sea and find that it had retired much further than it was accustomed; and after walking three miles or more they find the sacred manuscript of the Gospels itself, exhibiting all its outer splendour of jewels and gold and all the beauty of its pages and writing within, as though it had never been touched by water. . . . Further, the above-mentioned book is preserved to this day in this church [of Durham], which is honoured by the possession of the holy father's body, and, as we said before, no sign of damage by water is visible in it. And this is believed to be due to the merits of St. Cuthbert himself and of those who made the book, namely, bishop Eadfrid of holy memory, who wrote it with his own hand in honour of the blessed Cuthbert, and the venerable Ethelwold, his successor, who caused it to be adorned with gold and precious stones, and St. Bilfrid the anchorite, who, obeying with skilled hand the wishes of his superior, achieved an excellent work. For he excelled in the goldsmith's art."

[*Cotton MS.* Faustina A. v.]

6. William of Malmesbury, *Gesta Regum Anglorum.* This writer was born about 1095 and died about 1143. Nearly the whole of his life appears to have been spent in the monastery of Malmesbury, of which he ultimately declined the abbacy, preferring to retain the librarianship. He was an active historian, writing *The Acts of the Kings of England,* in which he summarizes the early history from 449 to 731, where Bede had already covered the ground, and then continues it in greater detail down to 1125; *The Acts of the Bishops of England,* an ecclesiastical history from 597 to 1125; and the *New History,* a continuation of his earlier work from 1126 to 1142. He is the most important historian since the time of Bede, to whom he deliberately set himself to be a successor; and he had a high idea of a historian's duty, trying to trace causes and describe characters, as well as to record events.

The copy here exhibited was written in the 12th century, probably in the author's own lifetime. It belonged to the abbey of Margam, which was founded by Robert, Earl of Gloucester, to whom William of Malmesbury dedicated his history.

The passage selected for exhibition and translation [Bk. III. § 245] describes the character of the English at the time of the Norman Conquest.

> "That day [of the battle of Hastings] was fatal to England,—the day of the miserable downfall of their beloved country and of submission to new masters. Submission had indeed long been familiar to the English, who had changed greatly in the course of time. In the first years of their arrival they had the appearance and bearing of barbarians, they were practised in war, their worship was savage; but afterwards, when they had adopted the Christian faith, the peace which they enjoyed led them gradually, as time went on, to regard the use of arms as of but secondary importance and to devote themselves entirely to religion. I am not speaking of the poor, whose lack of means generally restrains them within the bounds of right; and I pass over the clergy, who are deterred from error not only by the consideration of their profession, but often also by the fear of shame. I speak of the kings, who by reason of their power could indulge their desires as they chose; yet of them, some in their own country, and some at Rome, put off their kingly garb and gained the heavenly kingdom, making a blessed exchange, while many who to all appearances gave themselves to the world throughout their lives did so that they might scatter their treasures to the poor or distribute them to monasteries. What shall I say of the great army of bishops, hermits, abbots? Does not the whole island so shine with these relics of the old inhabitants, that you can scarcely pass a single village of any size without hearing the name of a new saint? And how many more are lost to memory for want of chroniclers? But as time went on the study of letters and of religion decayed, shortly before the arrival of the Normans. The clergy, content with a smattering of literary knowledge, could scarce stammer the words of the sacra-

ments; one who knew grammar was a prodigy and marvel to the rest. . . . The custom of drinking together was universal, the night as well as the day being spent in this pursuit. They expended great sums, while living in small and contemptible dwellings; unlike the French and Normans, who live at a moderate rate in large and splendid buildings. Drunkenness was followed by the vices akin to it, which sap the vigour of a man. Hence it came about that they encountered William with rashness and headlong fury rather than military science, and after one battle, and that a very easy one [!], they surrendered themselves and their country into serfdom."

[*Royal MS.* 13 D. ii.]

7. Henry of Huntingdon, *Historia Anglorum.* This work forms an exception to the rule that mediaeval history was the work of monks. Its author was probably a native of Huntingdon, born about 1080, and brought up in the palace of Bishop Blouet of Lincoln; and between 1110 and 1120 he was made archdeacon of Huntingdon. The history begins with Caesar's invasion, and in its first edition ended in 1129; subsequent additions brought it down to the death of Stephen in 1154. The greater part of it is derived from Bede and the Anglo-Saxon Chronicle. As a historian, Henry of Huntingdon is intelligent, but easy-going, and prefers moralization to research.

The copy exhibited was written about the end of the 12th century. It formerly belonged to the priory of Southwick, in Hampshire.

The passage selected [Bk. VI. § 38] contains a description of the character of the Normans at the time of the Conquest. It therefore forms a companion picture to the character of the English at the same time given by William of Malmesbury [see no. 6].

"In the 21st year of king William, since now the Normans had fulfilled the righteous will of God upon the people of England, and scarcely any prince of the English race was left in England, but all had been reduced to slavery and mourning, so that the very name of Englishman was become a reproach, William, the author of this punishment, ended his life. For God had chosen the Normans for the extermination of the English race, because He saw that they excelled all people in the quality of unrivalled savagery. Their nature is such that, when they have crushed their enemies so far that they can go no further, they turn to crush one another and reduce themselves and their lands to poverty and desolation; and always the Norman lords, when they have destroyed their enemies and can no longer vent their cruelty on them, destroy their own people as though they were enemies. This is continually more and more evident in Normandy and England, in Apulia, Calabria, Sicily and Antioch, in short, in all the lands which God has subjected to them. Hence in England unjust taxes and iniquitous customs have multiplied exceedingly in these days. All the princes were so blinded by greed of gold and silver that it

could be truly said of them, 'None asks whence a man has money, but have it he must.' The more they talked of right, the greater the wrong that was done. Those who were called Justices were at the head of every injustice. The sheriffs and officers whose duty was to execute judgement and justice were worse than thieves and robbers and fiercer than the fiercest. The king himself, when he had leased all his lands at as high a rent as possible, would continually break his pledged word and give them to another who offered more, and then to another, caring for nothing except increase of gain."

[*Arundel MS.* 48.]

8. Roger of Hoveden, *Chronica.* Roger of Hoveden, or Howden, in Yorkshire, had a very different training from that of most mediaeval historians. He was not a monk, but a secular cleric, and, having obtained a post in the household of Henry II., was employed on the king's service in embassies and negotiations, and finally as an itinerant Justice. He is consequently a representative of the Civil Service of his day. After 1189 he retired, and died probably soon after 1201. His Chronicle provides an interesting example of the methods of the early historians, who incorporated their predecessors' works in their own with the utmost freedom. It begins where Bede ends, in 731, and ends in 1201. For the part from 731 to 1148 he simply copied an earlier Chronicle, written at Durham, called *The History of the English since the death of Bede,* which was itself compounded from the histories of Simeon of Durham [see no. 5] and Henry of Huntingdon [see no. 7]; while, to go still further back, Simeon's history was largely derived from Florence of Worcester and an early Northumbrian Chronicle coming down to 802. From 1148 to 1169 Hoveden's narrative appears to be original, though partly based on the Chronicle of the Abbey of Melrose, and the lives and letters of Becket. From 1170 to 1192 his work is merely a revision of the Chronicle ascribed to Benedict of Peterborough. Finally, from 1192 to 1201, he is an original and independent witness. Hoveden is the last of the line of northern historians, and, as just shown, he incorporates much of his predecessors' work. In style he is moderate and impartial.

The copy exhibited is contemporary with the author; it is probably the original text as finally written out, and has marginal notes which may be in the author's own hand. It only contains the Chronicle as far as the year 1180; the second volume, containing the rest, is in the Bodleian Library at Oxford.

The passage selected is a description of a striking scene in Becket's career, his appearance at the Council of Northampton in 1164.

"So after the celebration of mass the archbishop [Becket] put on his stole and black canonical cope and proceeded at once to the

court of the king. And immediately there was a great concourse of people from all sides, to see the end. But he bore his cross in his right hand, while with his left he held the reins of the horse whereon he rode. And when he had come to the hall of the king he dismounted and entered the king's house, carrying his cross. Then he entered the outer chamber, bearing his cross, alone; for none of his people followed him. And when he had entered he found much people there, and sat down among them. The king meanwhile was in the inner chamber with his intimate associates. Then came Gilbert, bishop of London, who was of the king's party, to the archbishop, and rebuked him warmly because he thus came armed with his cross to the court; and he tried to snatch the cross from his hands, but the archbishop held it firmly. But Henry, bishop of Winchester, said to the bishop of London, 'Brother, let the archbishop hold his cross; for he ought rightly to bear it.' Then the bishop of London was very angry with the bishop of Winchester, and said to him, 'You have spoken ill, brother, and therefore evil shall befall you, because you have spoken against the king.' Then came to him Roger, archbishop of York.

> 'How oft he thought to come with kindly words
> And gently make request.'
>
> [*Ovid*, Metam. III. 375.]

But the old fire of hatred came between, and would not let him speak peaceably; on the contrary, he reproached him bitterly because he thus came armed with his cross to the court, saying that the king had a sharper sword, and if the king would be guided by his advice, he would take away the archbishop's cross. But one of the bystanders said:

> 'Trust me, if thou trust him thou'lt be deceived.
> Sweet sings the bird-call till the bird be caught:
> Under sweet honey deadly poison lurks.'
>
> [*Ovid*, Am. I. viii. 104.]

But the archbishop of Canterbury would not lay down his cross, and said, 'If the king's sword slays the fleshly body, yet my sword slays in the spirit, and sends the soul to hell.'"

[*Royal MS.* 14 C. ii.]

9. Richard Fitz-Neal, *Dialogus de Scaccario.* This work is not, strictly speaking, a history, but it contains very valuable material for the early constitutional history of England. It is a *Latin* treatise, in the form of a dialogue between a master and pupil, on the nature and procedure of the Court of Exchequer. In this court, under the Norman kings, "the whole financial business of the country was transacted, and as the whole administration of justice, and even the military organization, was dependent upon the fiscal officers, the whole framework of society may be said to have passed annually under its review. It derived its name from the chequered cloth which covered the table at which the accounts were taken" (Stubbs). The author was Richard Fitz-Neal, Bishop of London and Treasurer

of the Exchequer under Henry II., and the Dialogue was written in 1176–1178.

The copy here exhibited was written about the end of the 13th century; and the selected passage is the opening of the work.

> "In the 23rd year of king Henry II., as I was sitting in the window of a chamber overlooking the river Thames, I heard the voice of one speaking to me eagerly, saying, 'Master, hast thou not read that there is no value in hidden knowledge or in hidden treasure?' I answered, 'Yes,' and he at once proceeded: 'Why then do you not teach to others the knowledge of the Exchequer which you are said to possess so plentifully? Why do you not commit it to writing, lest it perish with you?' Then I said, 'Why, brother, you have long sat in the Exchequer yourself, and nothing can have escaped you, since you are so carefully observant; and probably the same is the case with the others who sit there.' He, however, replied, 'As those who walk in darkness and grope with their hands frequently stumble, so do many sit there who seeing see not, and hearing understand not.' . . . Then said I, 'I see you are getting angry. But calm yourself; I will do what you urge me. Come, rise and sit down opposite me, and ask me of the matters which trouble you . . .'
>
> *Pupil.* What is the Exchequer?
>
> *Master.* The Exchequer is a rectangular table, about ten feet in length and five in width, placed like a dinner-table with persons seated at it. It has a ledge about four fingers high all round it, that nothing which has been placed upon it may fall off. Upon the table is placed a cloth, which is bought each year in Easter term. The cloth is not of any kind you please, but a black cloth marked out by lines at a distance of a foot or a hand's-breadth apart. On the spaces thus marked are the counters, ranged in their proper order, as will be explained presently. And though the name of 'chequer' is properly applied to a table such as this, it is transferred also to the court which is held in the presence of the chequer. Accordingly, if any decision has been made by the common council of the realm on any matter, it is said to have been done at the Exchequer of such and such a year."

[*Cotton MS.* Cleopatra A. xvi.]

10. Jocelin of Brakelonde, *Chronica.* This is not a history of the country in the ordinary sense of the term, but is an example of the more domestic chronicles of a monastery, from which much may be learnt with regard to the ordinary life of the people. Jocelin of Brakelonde was an inmate of the great monastery of St. Edmund at Bury St. Edmunds, and his chronicle records the history of the monastery during the first twenty years [1182–1202] of the rule of the able and vigorous Abbot Samson, with a short sketch of his predecessor Abbot Hugh. It gives a graphic picture of life in and around a monastery, and of the difficulties in which the monastery might be involved; and it has a special interest as having been taken by Carlyle as the basis of his *Past and Present.*

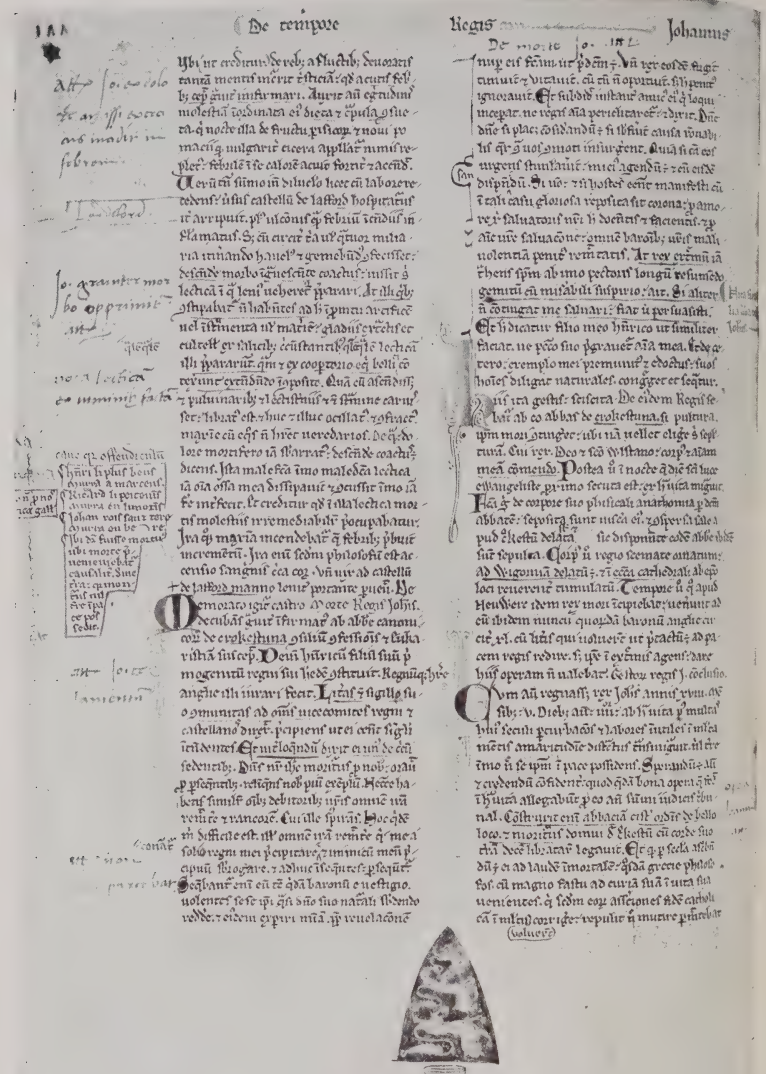
The manuscript here exhibited is the only extant copy of the book, and was written in the 13th century. It belonged formerly to Bishop Stillingfleet of Worcester.

The passage selected describes the part taken by Abbot Samson, who, by virtue of his office, was summoned to the Great Council [the predecessor of Parliament] at the time of the imprisonment of King Richard Cœur de Lion in Austria. It also narrates an incident in the domestic life of the monastery.

> "When the report reached London of the capture of king Richard and of his imprisonment in Germany, and the barons had met to take counsel on the matter, the abbot sprang forward in the midst of them all and said that he was ready to go and seek his Lord the King, either in disguise or in any other way, until he found him and got certain news of him; by which saying he acquired great praise for himself. . . . When there was war in England, during the captivity of king Richard, the abbot in full convent solemnly excommunicated all makers of war and disturbers of the peace, not fearing Earl John, the king's brother, or any one else; whence he was called 'the magnanimous abbot'. After which he went to the siege of Windsor and bore arms, together with some other abbots of England, having his own standard and leading a large number of soldiers at great expense. We monks, however, thought it a dangerous thing to do, for fear of the consequences, lest perchance any future abbot should be compelled to go on warlike expeditions in his own person. . . .
>
> "On another occasion four and twenty young men, sons of noblemen, came with their followers to engage in a tilting match [in defiance of an edict of the abbot]; and after it was over they returned to the town to seek lodging. The abbot, however, hearing of it, ordered the gates to be closed and the whole party shut in. The next day was the vigil of St. Peter and St. Paul. Accordingly, having given a pledge not to depart except by leave, they dined that day with the abbot; but after dinner, when the abbot had retired to his chamber, they all started up and began carolling and singing, sending into the town for wine, drinking, and afterwards howling, totally depriving the abbot and convent of their sleep; doing all this in derision of the abbot, and spending in such fashion the whole day until the evening, nor would they desist at the abbot's order. Night coming on, they broke the bolts of the town gates, and went off by violence. The abbot, however, solemnly excommunicated them all, by the advice of archbishop Hubert, who at that time was Justiciar; and many of them came in for repentance, begging for absolution."

[*Harley MS.* 1005.]

11. William of Newburgh, *Historia Rerum Anglicarum.* William, said to have been surnamed Petit, or the Small, was born in 1136 and entered the abbey of Newburgh in Yorkshire. He became famous in the neighbourhood as a student of history, and undertook his principal work, the *History of English Affairs,* at the special request of the Abbot and Convent of Rievaulx.



MATTHEW PARIS, "HISTORIA ANGLORUM."
XIII CENT.

It begins with a short summary from the Conquest to 1135, but from the accession of Stephen to 1198, where it ends, it is a detailed and contemporary history, written with judgement and impartiality, but generally in a rather dry style. The author was called by Freeman "the father of historical criticism."

The copy exhibited was written in or soon after the author's lifetime, being perhaps copied from the author's rough draft, and belonged to the abbey of Newburgh.

The selected passage [Bk. IV., Ch. XXXVIII.] describes the extraordinary efforts made to raise the sum necessary to ransom Richard I. from his captivity, in 1193.

> "At that time the king of the English, being very weary of his long imprisonment, frequently urged the administrators of his kingdom and all his adherents who seemed to have any influence to provide the sum necessary for his ransom, and so expedite his release. Accordingly the royal officers pressed the matter forward in all the borders of England, sparing none. No distinction was made between layman and cleric, secular and monastic clergy, town and country; all alike, according to the amount of their property or of their revenues, were compelled to pay for the ransom of the king. Privileges, prerogatives, and immunities of churches and monasteries were null and void. Rank and exemption were reduced to silence. None might say, 'I am such an one,' or 'I am of such a position; have me excused.' Even the monks of the Cistercian order, who had hitherto been exempt from all royal imposts, were now charged with a greater load in proportion to their previous escape from public burdens; for the wool of their flocks, which is notoriously the chief item of their property and which supplies the place of all other revenue for general uses and necessary expenditure, they were now forced and compelled to give up. It was supposed that the masses of money thus swept together would exceed the total of the king's ransom; but when the separate collections were united at London, it was found not to reach that amount. This was believed to be due to fraud on the part of the collectors. Then, on account of the insufficiency of the first collection, the royal officials made a second and a third, despoiling all the richer persons and cloaking barefaced plunder with the honourable pretext of the king's ransom. Lastly, that no resource might be left untried, and that what the palmerworm had left the locust might eat, and what the locust had left the cankerworm might eat, and what the cankerworm had left the caterpillar might eat, hands were laid upon the sacred vessels themselves."

[*Stowe MS.* 62.]

12. Matthew Paris, *Historia Anglorum.* The greatest of all the monastic schools of history was that of St. Albans, and the greatest of the St. Albans historians was Matthew Paris. The Scriptorium, or literary department, of this abbey was established between 1077 and 1093. The first St. Albans Chronicle

was probably, at least in part, the work of John de Cella, abbot of St. Albans from 1195 to 1214. This extends from the Creation to 1188, and is a compilation from the Bible and the early historians and romancers, of an entirely uncritical character. Roger of Wendover, historiographer of the abbey (in fact, though probably not officially bearing that title) early in the 13th century, continued this compilation from 1189 to 1201, and carried on the history from 1201 to 1235 as an original historian. The whole work down to 1235 frequently passed under Wendover's name, and with the title of *Flores Historiarum.* In 1236, on Wendover's death, Matthew Paris, who had entered the monastery in 1217, succeeded him as historiographer. He then transcribed Wendover's work with additions and corrections of his own, and continued it as far as 1259. This entire work constitutes the *Greater Chronicles* which pass under Paris's name, being partly his own, and partly a re-editing of his predecessor's work. But he also wrote an independent *History of the English,* or *Lesser History,* extending from 1067 to 1253, rehandling his materials according to his own judgement instead of simply adopting the records of his predecessors. As a contemporary historian Matthew Paris is invaluable. He had ample means of collecting information and material, as he was acquainted with the leading men of the day, including King Henry III., who even invited him to be present on an important occasion that he might be able to record it accurately. He is a lively and vigorous writer, criticizing freely and with much independence, and supporting the popular cause against the king's misgovernment, and especially against the aggressions and extortions of the Pope's legates. He died in 1259.

The copy here exhibited is in all probability Matthew's own copy of his *Lesser History,* written by himself. It belonged successively to Humphrey, Duke of Gloucester, John Russell, Bishop of Lincoln, Henry VIII., Henry Fitz-Alan, Earl of Arundel, and John, Lord Lumley, after whose death, in 1609, it was bought with the rest of his library for Henry, Prince of Wales, and so passed into the Royal Library, presented to the nation by George II. in 1757.

The passage selected describes the death of King John in 1216. The translation is slightly condensed in a few places.

> "King John then marched rapidly northwards, all the inhabitants fleeing before his face as at the approach of a hurricane. Arriving at the place called Well-stream, which is a mixture of sea and river water, he was foolhardy enough to cross without a guide; and, while he himself escaped with difficulty, his carriages, containing his plunder and booty and all his treasure and furniture, were irrecoverably lost. For there is open ground in the midst of the water, of the kind called a quicksand, which sucked in everything, men, horses, arms, tents, victuals, and all that the king held dearest on earth, next to his life. The next night he slept

at the Abbey of Swineshead, very melancholy and depressed, and so much afflicted at his loss as to fall into an acute fever, much increased by his habitual over-eating and drinking. . . . [A litter was made for him, but it jolted him severely.] And being now overtaken by the pains of death, he was compelled to descend from the litter, saying 'That confounded, that accursed litter has shaken all my bones to pieces; nay, it has nearly killed me.' . . . [After the administration of the Sacrament] one of those who sat near said 'Our Lord Jesus, when about to die for us, prayed for his persecutors, leaving us a good example. You should likewise abandon all your anger and bitterness against those who owe you ought.' To which he answered with a sigh, 'It is very hard for me to abandon my anger against those who try to drive me from my throne and to aid my chiefest enemy, and who still follow me with their persecution.' . . . And his friend who had spoken first pressed the king urgently, lest his soul should be in peril, urging him for the love of Christ and for the safety of his soul to abandon his ill-will towards all the barons. Then the king, who was now at the last gasp, groaning from the depth of his heart with a lamentable sigh, said 'If I may not be saved otherwise, be it as you have persuaded me.'"

[*Royal MS.* 14 C. vii.]

13. Adam Murimuth, *Continuatio Chronicarum.* Adam Murimuth, born in 1274 or 1275, was Doctor of Civil Law at Oxford, and acted for his University and for the Chapter of Canterbury in legal matters. He was also frequently employed on diplomatic service by King Edward II., and was Canon successively of Hereford and St. Paul's. His *Continuation of the Chronicles* (which he began to write after 1325) starts from the year 1303, but until 1337 it is very meagre in its information. In 1337 Murimuth retired to the rectory of Wraysbury, and from this point his history becomes full and interesting. He continued it year by year down to his death in 1347. It is of particular value for the campaigns of Edward III. in France.

The copy exhibited was written about the middle of the 14th century, very soon after Murimuth's death.

The passage selected describes the Battle of Sluys in 1340, the first great victory of the English navy.

"And on Thursday [22 June] before the feast of the Nativity of St. John the Baptist the wind was good, and the king made a favourable start on his voyage. And on the Friday following, that is, on the eve of St. John, he saw the French fleet drawn up in the port of La Swyne, as it were in order of battle; and for the whole of that day he considered what would be best to do. And on the feast of St. John the Baptist [24 June], early in the morning, the French fleet, dividing itself into three divisions, moved out the distance of one mile towards the fleet of the king of England. When the king of England saw this, he exclaimed that he would wait no longer, but at once prepared himself and his men for battle. Accordingly, shortly after the ninth hour, having the wind and the sun behind him and the tide in his favour, he

divided his fleet similarly into three divisions and attacked the French. Then was fought a great sea fight, for the ships furnished by Spain and France for the battle were great and strong. Nevertheless the English defeated the French and boarded the ships of their first division, to wit, one very great ship called the St. Denis, and another called the St. George, and others, such as the Christopher and the Black Cog, which the French had previously captured by treachery in the port of La Swyne, as narrated above. In this first engagement fought the Earl of Gloucester, the Earl of Northampton, the Earl of Huntingdon, who was chief and admiral of the ships of the Cinque Ports, Sir Robert de Morley, who was admiral and chief of the northern ships, to wit, those of Yarmouth and Lynn and the other ships from the north, and many other noblemen. When then the first division of the French had been defeated, though with great difficulty, they attacked the second division, which they defeated more easily, many of the crews leaping into the sea of their own accord; and they captured their ships in the twilight. Night now coming on, they resolved, partly on account of the darkness, partly from excessive fatigue, to rest till day. But the ships of the third French division resolved to make their escape under cover of night; and about thirty of them actually escaped. One, however, called the James de Depe, thought in its flight to capture a ship of Sandwich, belonging to the prior of Christ Church, Canterbury; but her crew resisted, with the help of the Earl of Huntingdon. The combat lasted till morning, but finally the English defeated the Normans and took their ship, in which they found over four hundred men killed."

[*Royal MS.* 13 A. xviii.]

14. Chronicle of St. Albans, 1328–1388. After the death of Matthew Paris [see no. 12] in 1259, the St. Albans Chronicle was carried on by a writer who, from diffidence at following so great a historian as Matthew, conceals his name. An extant chronicle of the years 1259–1306 is doubtfully attributed, in whole or in part, to William Rishanger [born about 1250]. From 1307 to 1323, John de Trokelowe was the chronicler, and for 1323 and 1324 Henry de Blaneforde. For the next few years there is a gap, and then comes the present chronicle, the author of which is unknown. It has a special value as containing by far the fullest account of the important years 1376 and 1377. The author bitterly attacks John of Gaunt, who was the patron of Wycliffe; and when Henry IV., son of John of Gaunt, came to the throne, this chronicle was suppressed, and a much toned-down version substituted, which is preserved in the *Royal MS.* 13 E. ix. This latter chronicle extends from 1272 to 1392, thus re-covering the ground worked over by the historians mentioned above, and is believed to be the work of Thomas Walsingham, who was chief copyist at St. Albans in 1396, and lived till 1420 or later. He may perhaps have had some share in the original chronicle of 1328–1388, but of this it is impossible to be certain. The *Historia Anglicana,* which passes under Walsingham's name, is a compilation from

this chronicle and other sources, notably Higden's *Polychronicon* [see no. 16], extending from 1272 to 1422. This is the last of the great series of St. Albans Chronicles which is also a general history of England.

The copy exhibited was written in the 14th century. Some leaves from it have been incorporated in the Bodleian MS. 316 at Oxford. It formerly belonged to Archbishop Matthew Parker.

The passage selected is from the description of the trial of Wycliffe at St. Paul's in 1377. It is part of the narrative which is suppressed in the revised version by Walsingham.

> "Accordingly, on the Thursday before the feast of the Chair of St. Peter [19 Feb. 1377], the son of perdition, John Wycliffe, was to appear before the Bishops, that a decision might be had concerning the marvels which proceeded out of his mouth, by the teaching, as was believed, of Satan, the adversary of the whole Church. Then after the ninth hour, attended by the Duke [John of Gaunt] and Lord Henry Percy and some others, who by their rank might overawe the weak-hearted, and followed by the aforementioned Mendicants, that if any crumb should fall from the rich men's table,—that is, if any unrefined words should escape from the Bishops' mouths,—they might gather it up and gnaw it by way of scandal, that offering of abomination, the abovementioned John, was brought in with great pomp. Nor could he be satisfied with common officers, except he were ushered by Lord Henry Percy, the Marshal of all England. . . . At this point the devil astutely found a way for bringing off his pupil, who should escape through the deaths of many from the hands of the Bishops; for he created a dissension between the great lords and the Bishops, so that the trial might be delayed. As the people thronged together and obstructed the passage of the lords and this same John, Lord Henry Percy, by an abuse of the power committed to him, miserably attacked the people in the church [St. Paul's]. The Bishop of London, seeing this, forbad him to exercise such authority in the church, and affirmed that, if he had known he intended to behave in such a manner there, he would not have allowed him to enter the church. Then the Duke, hearing these words, gnashed his teeth, and swore he should exercise authority there, whether the Bishop liked it or not. . . . Thus the Duke and the Bishops were greatly excited, alike by the insults which they hurled at one another and by the fury of the people which had been aroused. This happened, as we believe, by the device of the Enemy of mankind, who hoped that by an occasion of this kind that lying scoundrel might escape for that day from being confounded for his innovations. For he perceived that he [Wycliffe] would be useful to him in every way; and therefore he took care that such a champion of his party should not perish silently or without a struggle."

[*Harley MS.* 3634.]

15. Thomas Elmham, *Vita Henrici Quinti.* Thomas Elmham was a monk of St. Augustine's, Canterbury, and was treasurer of the

monastery in 1407, and Prior of Lenton, in Nottinghamshire, in 1414. He wrote a history of the monastery of St. Augustine's and a Life of Henry V. The latter, which is here exhibited, is one of the chief authorities for the events of that reign, though written in a diffuse and pretentious style.

The copy exhibited was written in the 15th century. The passage selected [ch. 27] is part of the description of the battle of Agincourt.

> "When the hostile lines had approached within twenty paces, not far from Agincourt, and the sound of the trumpets, rending the air with tremendous clamour, summoned the courage of the warriors to the battle, the enemy's force first moves forward, and advances against the English. At once the terrible fury of war arises greater and greater. On the one side, huge armed forces charge, in the ancient manner of conflict, with deadly spear-thrusts and eager sword-strokes and all other madnesses of war; the strong fastenings of armour are violently rent asunder; and noble warriors inflict on one another fatal wounds. On the other side, the warlike wedges of archers, covering the sky with clouds by their dense and powerful discharges, hurl forth, like storm-drops from a cloud of rain, an intolerable swarm of piercing arrows, breathing all their strength into the service of war and death. At the first conflict of the armies, the French cavalry, who had been posted with the object of charging down the archers and assailing the English in the rear, were met with a reiterated discharge of arrows, which wounded their horses and cast the riders to the earth or forced them to retreat, and so this great and formidable scheme was shattered to pieces at the beginning of the fight. . . . In this deadly struggle, it must be recorded, above all things, how that brilliant star of kings, the light and lamp of chivalry [Henry V.], exposed that precious treasure of his person to all the chances of war, and with the pre-eminent valour of his rank thundered with sudden panic and irresistible assault upon the enemy, in unslackening and noble war. Nor did the madness of battle so far respect the royal dignity as that he should escape the enemy's attacks and the heavy burden of wounds; for a part of the iron coronet which crowned his royal helmet was struck off by an enemy's blow. Verily if he had been but a chief of inferior rank among the fighting knights, he would yet have deserved the crown of honour above them all, for the excellent greatness of his noble valour."

[*Cotton MS.* Julius E. iv.]

16. Ranulph Higden, *Polychronicon.* This work was the most popular history extant in the 14th and 15th centuries and even later. The author was a monk of the abbey of St. Werburgh, in Chester, and died in 1363. His chronicle is an universal history of the world in *Latin*, from the Creation to the time of Edward III., and it is preceded by a geographical description of the world, especially of Great Britain. In its first form the history closed at 1326, but the author subsequently brought it down to 1342; and continuations of it beyond this date were

frequently made by other writers. As an independent authority it is not of much value; but it was the standard history of its day, and shows the condition of historical and geographical knowledge at that time. Its popularity is proved by the fact that, besides circulating largely in Latin, it was three times translated into English. The earliest translator was John de Trevisa, chaplain to Lord Berkeley, who completed his work in 1387. On the invention of printing, Trevisa's translation was printed by Caxton, in a slightly modernized form, in the year 1482.

The copy exhibited is a manuscript of Trevisa's translation, written early in the 15th century. It was written for Richard Beauchamp, Earl of Warwick, who died in 1439, and whose wife was daughter and heiress of Thomas, Lord Berkeley, for whom Trevisa executed his translation. It belonged subsequently to Archbishop Tenison.

The passage selected [Bk. I., ch. 60] is from a description of the character of the English in Higden's time. The language is somewhat modernized, for the sake of intelligibility, Caxton's version being adopted whenever possible.

> "The Englische men that dwellen in Engelond and ben [= are] medled [= intermingled] in the island, that ben far from the places that they sprung of first, will lightly, without enticing of any other men, by their owne assent turn to contrary dedes; and so uneasy, also full impatient of peace, eager for business, and hating sloth, and when they have destroyed their enemies all to the ground, then they fighte with them selves and slay each other, as a void and an empty stomach worketh in itself. Nevertheless men of the south ben easier and more mylde; and men of the north be more unstable, more cruel, and more uneasy. The middle men be somdele [= to some extent] partners with bothe. Also they give themselves to gluttony more than other men, and be more costly in mete and in drynke and in clothinge. . . . These men ben speedy both on horse and on foote, able and ready to all manner of dedes of armes, and they be wont to have the victorie and the masterie in every fight, where no treason is walkyng. And they ben curious and can well telle dedes and wonders that they have seen. Also they go in dyvers landes; unnethe [= hardly] ben any men richer in their own land or more gracious in far and in strange landes. They can better win and get new things than keep their owne heritage: therefore it is that they be spred so wide and ween [= think] that every land is their owne. The men ben able to do all manner of sleight and wit, but before the dede blundering and hasty, and more wise after the dede; and they leave lightly what they have begonne. . . . These men dispise their owne and praise other men's, and unnethe [= hardly] be pleased with their owne estate; what befalleth and becometh other men, they gladly take to themselves; therefore it is that a yeoman arrays him as a squire, a squire as a knight, a knight as a duke, and a duke as a king."

[*Add. MS.* 24194.]

17. The Chronicle of the Brut. This was one of the most popular histories of England in the 15th and 16th centuries. It was first written in *French* by an unknown author or authors, and took its name from the fact that it begins with the legendary colonization of England by the Trojans under Brut or Brutus. In its earliest form it ended in 1272, and was later continued to 1333. In another version the accounts of the reigns of Edward II. and Edward III. were enlarged; and this was first translated into *English* by an unknown writer in the 14th century and afterwards by John Maundeville, rector of Burnham Thorpe in Norfolk. The earlier of these translations was continued first to 1377 and then to 1419, in which shape it became very popular and was largely circulated. Further continuations were afterwards added, one of them coming down to the year 1461, and in this form the chronicle was printed by Caxton in 1480. This edition, with additions and alterations, was frequently reprinted in the course of the next fifty years, but no subsequent edition was brought out till the present century. The early part of the history is based upon the romance of Geoffrey of Monmouth (the source of most of the legends concerning early English history), and has no historical value; from the reign of Edward I. it has some original matter, but its chief interest is as the first popular history of England which circulated in the English language.

The copy exhibited was written in the 15th century. The passage selected is a criticism of English fashions of dress in the reign of Edward III. In the following transcript the spelling has been modernized.

> "In this time Englishmen so much haunted and cleaved to the woodness [= madness] and folly of the strangers [that] from the time of the coming of the Hainaulters eighteen years passed they ordained and changed them every year divers shapes and disguising of clothing, of long, large and broad and wide clothes, destitute and dishert [= far removed] from all old honest and good usage; and another time short clothes and strait waisted, jagged and cut on every side, slatenyd [slashed] and buttoned with sleeves and tippets of surcoats and hoods over long and large and over much hanging, that, [if] I sooth shall say, they were [more] like to tormentors and devils in their clothing and showing and other array than to men. And the women more nicely yet passed the men in array and curiosity. . . The which disguising and pride peradventure afterwards brought forth and caused many mishaps and mischiefs in the realm of England."

[*Add. MS.* 33242.]

V.—BIBLICAL MSS.

As with the preceding section, the interest of this portion of the exhibition is primarily in the contents rather than in the form of the MSS. exhibited, which have been selected with a view to illustrating the textual history of the sacred Scriptures, from the earliest known copies of them in the original Hebrew and Greek down to the appearance of the first complete Bible in English.

The first and the last MSS. of this section are copies of the Pentateuch in the original Hebrew, the first in book, the second in roll, form. The characters here seen, however, were not those in which the books of the Old Testament were first written. The original form of script was that used by the Phoenicians, the Israelites, and the other peoples of Palestine, the earliest examples of which are seen in the well-known "Moabite Stone," set up by Mesha, King of Moab about 850 B.C. to commemorate his victories over Ahab and Jehoram, and in two bowls from Lebanon, one of which is thought to be as early as about 1000 B.C. This earlier form was eventually superseded, before the beginning of our era, by the square characters seen in the MSS. exhibited, the earlier type being retained, with the modifications inevitable in any script used for a long period of time, by the Samaritans. The change to the square characters is attributed by Jewish tradition to Ezra; but it was no doubt in reality a gradual evolution.

As will be seen from the description of no. 1, the earliest extant MSS. of the Bible in Hebrew are of much later date than the earliest Greek MSS. But though no Hebrew Biblical MS. of any size can be dated earlier than the 9th century, the text which the existing MSS. show can with certainty be traced back to a much earlier period. Before the 1st century of our era there were very considerable differences in the text of various MSS. of the Old Testament, as appears from a comparison of the earlier translations, such as the Greek Septuagint, with the existing Hebrew text. The latter seems to have assumed what was practically its present form between the destruction of Jerusalem and the middle of the 2nd century. The text seen in all extant MSS., which, as already remarked, is substantially identical with that formed in the 2nd century, is known as the Massoretic text, having been finally fixed by the school of trained scholars known as the Massoretes ("masters of tradition") between the 6th and 8th centuries. Before their time Hebrew vowels had not been written; and besides investigating the consonantal text they took precautions for the transmission of the true pronunciation by introducing the system of

vowel signs (known as points) and accents. They also added a number of notes on textual matters, to which the name of Massorah is applied. There are both a fuller and a shortened form of it, known respectively as the Greater and the Lesser Massorah. It will be seen that in the MS. (no. 1) exhibited both are given.

When we pass from the Hebrew to the Greek Bible we have to deal with both the Old and the New Testaments. The earliest Greek translation of the Old Testament, and the only one which has come down to us as a whole, is that known as the Septuagint. The name (Lat. *septuaginta*, "seventy") has reference to the legend that the translation of the Pentateuch was made, at the request of Ptolemy Philadelphus (285–247 B. C.), King of Egypt, by seventy-two translators, six from each of the twelve tribes. This story seems to preserve the historical fact that the Pentateuch was translated at Alexandria during the 3rd century B. C.; the remaining books were added later by various hands. The complete work was in existence by the 1st century of our era, and contains, in addition to the canonical Scriptures, the Apocryphal books, some of which were translated from the Hebrew, while others were composed in Greek at the first. This Septuagint version became the usual Bible of the Jews of the Dispersion, Greek being the international language in the East; but owing to its use by the Christians in their polemics and to its divergences from the standard Hebrew text established early in the 2nd century, three new translations were successively made in the course of that century, those of Aquila, Theodotion, and Symmachus. None of these has survived except in fragments; but Theodotion's version of Daniel superseded the original Septuagint text of that book, which is found in only one extant MS.

In the first half of the 3rd century Origen undertook a revision of the Septuagint with a view to getting rid of the differences between it and the current Hebrew text. To this end he arranged six different texts in parallel columns, viz. (1) Hebrew, (2) the Hebrew in Greek letters, (3) Aquila's translation, (4) Symmachus's translation, (5) the Septuagint, revised by himself, (6) Theodotion's translation. To this famous text the name of the Hexapla ("sixfold") was given; it enjoyed an immense reputation, and a note in the "Codex Sinaiticus" (see under no. 2) states that part of that MS. had been collated with a MS. corrected by Pamphilus from the Hexapla. In the Septuagint column Origen inserted, mainly from Theodotion's version, such passages as occurred in the Hebrew but not in the Septuagint, marking them with an asterisk; passages occurring in the Septuagint but not in the Hebrew he marked with an obelus (—). Eusebius subsequently published Origen's Septuagint text separately with alternative renderings from the other versions in the margin; and revised editions were also brought out by Lucian, a priest of Antioch (martyred A. D. 311 or 312), and in Egypt by Hesychius. One of the MSS. here shown (no. 6) represents the recension of Lucian.

The New Testament was, unlike the Old Testament, peculiar to the Christian Church, and much of it was written from the first in Greek; but its history resembles that of the Old Testament in the fact that the canon of books included in it was of gradual growth. The books of the New Testament, with some doubtful exceptions, may be taken to have been written between A.D. 50 and 100. As early as the first half of the 2nd century the Gospels seem to have been regarded as possessing a special authority, and most at all events of the Pauline epistles were collected into a separate group; but no New Testament, in our sense, as a single book, then existed. About the end of the century an anonymous writer drew up a list (found in the Ambrosian Library at Milan by Muratori) of authoritative writings, which contains most, though not all, of the books now recognized; but it was not till the 4th century that the present canon was finally established; and only from that date onwards are complete copies of the New Testament in its present form to be looked for. Apart from this the nature of the material would have rendered improbable the production of volumes of such size until the substitution of vellum for papyrus.

In the present exhibition specimens are given of the Greek Bible as a whole, as seen in the three earliest extant MSS. of it (no. 2 and photographs with it). Nos. 4, 5, and 7 illustrate the common practice of combining the Acts, Epistles, and Apocalypse, or the Acts and Epistles without the Apocalypse, in a single volume. In case B are exhibited several examples of volumes containing the Gospels only; and no. 6 in Case G contains part of the Old Testament only. A New Testament text (the Gospel of St. John), older than any extant vellum MS., is seen in Case A (no. 15).

Of the various ancient translations of the Bible other than Greek and Latin only two are here represented, those into Syriac (the language of Syria and Mesopotamia, very similar to Aramaic, the language of Palestine) and Coptic (the latest form of Egyptian). The standard, or, as we may call it, the authorized, version of the Syriac Church was the so-called Peshitto translation; but though this name is applied to the whole Bible, the translations of the Old and New Testaments were quite independent of one another. The Old Testament was translated, probably in or about the 2nd century, from the current Hebrew text, though use seems to have been made of the Septuagint also. Later, other translations were made, but did not supersede the Peshitto; the most noteworthy is that made in A.D. 616–617 by Bishop Paul of Tella (in Mesopotamia) from the Septuagint column of the Hexapla, which is textually of great value, because it reproduces Origen's critical symbols. Of the New Testament there were several competing versions. Till the introduction of the Peshitto version that generally used, so far as the Gospels are concerned (in addition to them the Syriac Church at first recognized only the Acts and the Pauline Epistles), seems to have been the so-called Diatessaron or Harmony of the

four Gospels made by Tatian towards the end of the 2nd century; but even before the Peshitto a translation of the individual Gospels (known as the Old Syriac version or, in distinction from the Diatessaron, the "separated" Gospel) was made (see no. 8). The Peshitto version was probably made by Rabbula, Bishop of Edessa, early in the 5th century, and at once superseded the Diatessaron. Other translations appeared later, but the Peshitto continued to be the authorized version.

Coptic was, as already explained, the latest form of the Egyptian language. This language continued to be written in the cursive script known as Demotic till the 2nd century. About that time the practice was introduced of writing the language in Greek letters, with the addition of six signs taken over from the Demotic alphabet; and so written the script soon assumed the characteristic Coptic form. It is to the language in this stage that the name Coptic is given. There were several different dialects of Coptic, and there were therefore several translations of the Scriptures. The Bohairic or dialect of Lower Egypt eventually superseded the others, and the Bohairic version is the one most commonly found, the others surviving for the most part only in fragments. Of them that in Sahidic, the dialect of Upper Egypt, is the most important. Owing to the diversity of translations and the fragmentary transmission of most of them the date of the earliest translation into Egyptian is doubtful, but it may well have been as early as the 2nd century. The Old Testament was translated from the Septuagint, not from the Hebrew.

The standard Latin version of the Bible was, in the Middle Ages, as it still is, the so-called Vulgate; but it was not the original translation, for before it there existed a translation from the Septuagint known among modern scholars as the Old Latin version (see Case I, no. 13). There has been much dispute as to whether there was only a single Old Latin translation or more than one; but though the balance of probability seems slightly to incline to the view that there was properly only one, which was revised later, it is certain that by the 4th century great variations had arisen. Two main types (current respectively in Africa and Europe) are distinguished, but the MSS. of both varied considerably; and the confusion became so serious that in the 4th century St. Jerome was asked by Pope Damasus to undertake a revision of the Latin Bible. The original intention was merely to revise the Old Latin version, and as regards the New Testament this was all that Jerome accomplished; but he changed his mind in the case of the Old Testament. The first book he took in hand was the Psalter, which he merely revised from the Old Latin. This version is known as the Roman Psalter, and is still used in St. Peter's, Rome, and at Milan. Somewhat later, owing to complaints that scribes had already corrupted his recension, he undertook a fresh revision, using the Hexapla; and this edition, known as the Gallican, from its early popularity in Gaul, is used in the Roman Church to the

present day and appears in the Vulgate. Besides the Psalter, he revised from the Old Latin several, if not all, of the books of the Old Testament; but in the course of the work he became dissatisfied with the text of the Septuagint, from which the Old Latin was translated, and which, as already said (above, p. 69), shows considerable divergences from the Hebrew text current in Jerome's own day. He therefore resolved to make a new translation of the Old Testament, direct from the Hebrew; and this scheme he carried into effect, neglecting, however, the Apocrypha (except Judith and Tobit), which he regarded as of small authority.

Jerome's translation and revision excited at first bitter hostility, but was at last universally adopted in the Western Church; and the Old Latin version now survives only very partially. It is to Jerome's version that the name "Vulgate" is given. Jerome's new translation of the Psalms failed, however, to supplant his second revision, known as the Gallican version. There are, in fact, three distinct elements in the Vulgate: (*a*) Old Latin translation from the Greek (Apocrypha except Judith and Tobit); (*b*) Old Latin revised by Jerome (Gallican Psalter and New Testament); (*c*) Jerome's translation from the Hebrew (remainder).

Just as many variations had been introduced into MSS. of the Old Latin version by successive generations of scribes, so the Vulgate text in turn became corrupted in transmission. This corruption reached its greatest height in France. In Italy a purer tradition was preserved, and from Italy this tradition passed to England, probably in the 7th century. Hadrian, the Abbot of Nisita near Naples, who had come to England with Theodore of Tarsus, Archbishop of Canterbury, in A.D. 669, made a tour of the country, and there is evidence for believing that he brought with him a MS. of the Bible from which the text of subsequent English Vulgate Bibles (or some of them) was derived; other MSS., no doubt including Vulgate Bibles, were brought from Italy by Benedict Biscop, Abbot of Wearmouth. The best extant MS. of the Vulgate, the Codex Amiatinus, now at Florence, was written in England at Wearmouth or Jarrow, and was taken by Abbot Ceolfrid to Rome in 716 as a present to Pope Gregory II. Of one of two other Bibles written at the same time and place a single leaf is preserved in the British Museum. Another example of the purer English tradition is no. 15. The famous "Lindisfarne Gospels" (*Cotton MS.* Nero D. iv) are of importance not only as a superb example of English illumination and script, but because the MS. supplies the evidence referred to above for the bringing of a Vulgate text from Italy to England by Abbot Hadrian; for it contains tables of lessons for festivals, etc., which follow the peculiar usage of the Church of Naples.

Towards the end of the 8th century the Emperor Charlemagne, having established his power, set himself to the task of re-organizing education and reviving learning in his dominions, and in 781 invited the Englishman Alcuin to settle in France and superintend

the movement. Special attention had from the first been paid by Charlemagne to the correct transmission of the Scriptures, and a number of improved texts of the Vulgate were produced in his reign. One such recension was made by Theodulf, Bishop of Orleans (see no. 17), but this enjoyed comparatively little influence. A much more important one was that of Alcuin, which we know from one of his letters was in preparation, by the Emperor's orders, in 800; it seems to have been presented to Charlemagne at Christmas, 801. There are in existence a number of early MSS. (see no. 16) which represent Alcuin's text in greater or less degree, and, unlike that of Theodulf, it had a permanent influence on the transmission of the Vulgate text. It shows clear traces of English influence, as is natural; we know that in 796 Alcuin asked Charlemagne's permission to send for some of his books from York, and he would no doubt use English Bibles in his revision.

Alcuin's text soon became itself corrupted, and fresh revisions had to be undertaken from time to time. The most noteworthy movement in this direction was that in the 13th century, which was specially associated with the University of Paris.

It remains to speak briefly of the mediaeval translations of the Bible into modern languages, especially those into English, which alone are adequately represented here. The idea is still held by some that the mediaeval Church prohibited or impeded the translation of the Bible into the vernacular. This was of course not the case, but the circulation of such translations among the laity was not very favourably regarded, and the practice of the authorities varied in different places and at different times. There were even, as we shall see, exceptional cases of the suppression or attempted suppression of particular renderings.

The earliest form in which the Bible narrative was made accessible to English readers was probably the verse paraphrases of Cædmon. As stated above in the introduction to section III (p. 42), it is probable that his poems have almost entirely perished; but the poems which pass under his name may be taken fairly to represent the character of his work. In A.D. 735, just before his death, Bede (see above, p. 50) translated the whole, or according to another account ch. i–vi only, of St. John's Gospel, but this version too has perished, as in all probability has a translation which King Alfred is said to have made of the earlier part of the Psalter; though some have identified with this reported translation a version of Psalms 1–50 found in a 10th or 11th century MS. at Paris. The earliest extant Biblical translations are such interlinear glosses as are seen in no. 75 of Case C (9th century) or, in the present section, no. 21 (10th–11th century). These and similar translations are all of the Psalter or the Gospels. The end of the 10th century marks an advance, in the fact that some independent versions were made, such as the Paris Psalter already referred to and the "West-Saxon Gospels," a MS. of which is here shown (no. 23); and about the beginning of the 11th century Ælfric, by his translation, in abbre-

viated form, of the Pentateuch (no. 22) and other portions of the Old Testament, took a further step forward.

After the Norman Conquest there were till the 14th century no further translations (except some metrical renderings) of any part of the Bible into English. Translations, indeed, there were into Norman-French, in which by the middle of the 14th century the greater part of the Bible had appeared; but it was not until English began to revive among the educated classes that the need of an English version was felt. This need was naturally the most noticeable in those parts of the country where French influence was weakest, that is to say, in the North; and in the northern and north-midland districts accordingly were produced the majority of the various translations made during the 14th century independently of the Wycliffite Bible. In the course of the century such translations, not only of the Psalms but of many portions (even possibly the whole) of the New Testament, were made in different parts of England by various hands. The best known of these is perhaps Richard Rolle's version of the Psalter (no. 24); another English Psalter is no. 25.

All these translations were strictly orthodox; but it was different with the next translation, which was almost certainly the first complete version of the Bible in English. This was produced by the adherents of Wycliffe. It was formerly supposed that it was the work of Wycliffe himself; but it is now generally acknowledged that his contribution to it was, at most, only partial, though the impulse no doubt came from him. There were two "Wycliffite" translations, of which the earlier was probably the work of Nicholas Hereford as far as to the third chapter of Baruch. Whether any of the remainder, and if so how much, was due to Wycliffe himself, is very uncertain. This earlier translation, which is stiff and awkward, was soon afterwards revised; the revision, known as the later Wycliffite version, was perhaps the work of John Purvey. The connexion of Wycliffe and his followers with the work of translating the Bible made the authorities suspicious of all such undertakings, and no further English version was made till the Reformation.

It should be added that all the above versions were made from the Vulgate; not till Tyndale was any English translation made from the original languages.

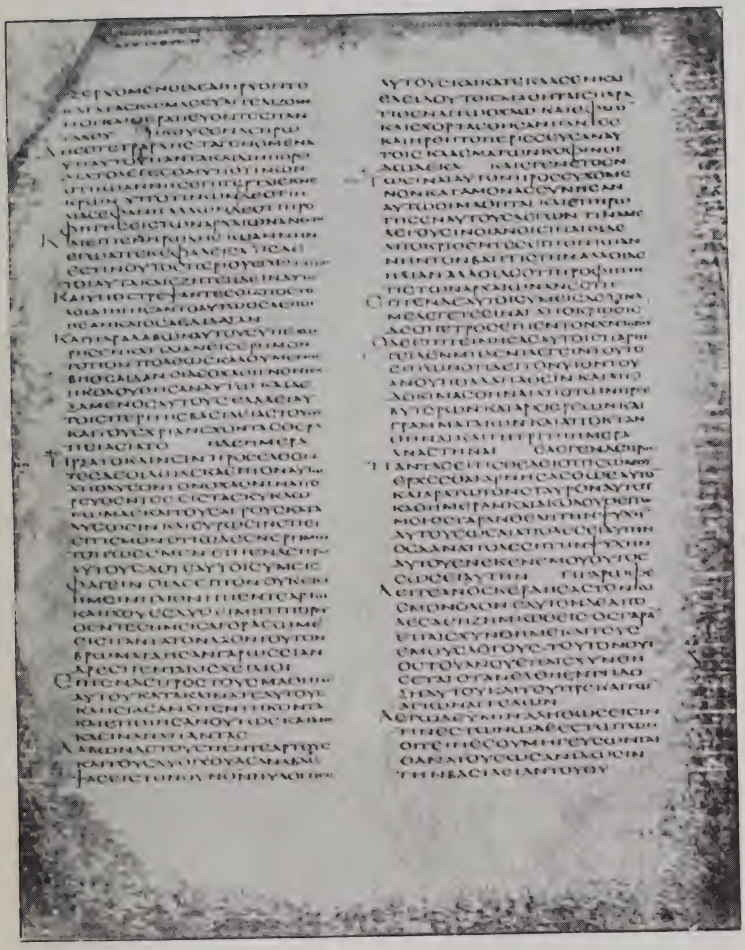
The special circumstances which impeded the work of translation in England (at first the establishment of a foreign tongue as the language of the upper classes, and later the connexion of a translation with a party regarded as heretical) did not obtain abroad (though the actual practice was not wholly consistent), and many translations of the Bible were made. See two examples here, a French (no. 30) and a Catalan (no. 31) Bible and no. 53 in the Grenville Library. The first is only in part an actual translation, many books being an abridgement of Bible History.

Case G.

1. The Pentateuch, in *Hebrew*; with the Greater Massorah in the upper and lower margins, and the Lesser Massorah at the side. 9th century; probably one of the oldest MSS. now in existence containing any considerable part of the Bible in Hebrew. The text is furnished with vowel-points and accents. Vellum. [*Oriental MS.* 4445.]
2. The Bible, in *Greek*: a volume of the celebrated "Codex Alexandrinus," written in uncial letters, in double columns, on very thin vellum, probably in the middle of the 5th century. One of the three earliest and most important MSS. of the Bible as a whole, containing both Old and New Testaments and the Epistles of St. Clement of Rome. It formerly belonged to the Patriarchal Chamber at Alexandria (whence its name), and was presented in 1627 to King Charles I. by Cyril Lucar, Patriarch of Constantinople, and previously of Alexandria. [*Royal MS.* 1 D. viii.]

With this MS. are exhibited, for the sake of comparison, photographs of the only two MSS. of the Greek Bible (apart from a few small fragments found in Egypt; see, e.g., Case A, no. 15) which are older than it, viz. (1) Codex Vaticanus (B), in the Vatican Library at Rome, originally containing the whole Bible, but now wanting most of Genesis, the Pastoral Epistles, and the Apocalypse; (2) Codex Sinaiticus (ℵ), discovered by Tischendorf at Mount Sinai in 1844, of which some leaves are in the Universitäts-Bibliothek at Leipzig, and the rest (including the whole of the New Testament, the Epistle of Barnabas, and the Shepherd of Hermas) in the Library at Petrograd. These two MSS. are assigned to the 4th century. A MS. probably older than even the Codex Vaticanus and containing a Coptic translation of Deuteronomy, Jonah, and Acts, is in the Oriental Department, and two leaves of it are exhibited in Case C, King's Library.

3. The Gospel of St. Luke, in *Greek* (Codex Nitriensis). A *palimpsest* manuscript (one, that is, in which the original writing has been partially washed out, and another work written above it), containing portions of St. Luke's Gospel, with a *Syriac* treatise by Severus of Antioch written above it. The original writing is in large uncials of the 6th century, written in double columns, with enlarged initials projecting into the margin; the Syriac is of the beginning of the 9th century, written in double columns in a direction at right angles to the Greek. The MS. formerly belonged to the Syrian convent of St. Mary Deipara in the Nitrian Desert in Egypt. Vellum. [*Add. MS.* 17211.]
4. The Acts of the Apostles, in *Greek*; a portion only of a larger MS. of which a further portion, containing the Catholic and Pauline epistles, is in the Patriarchal Library at Cairo. The part here exhibited was brought from Egypt by Tischendorf. The text is regarded by Westcott and Hort as the best found in any minuscule MS. of Acts. Written in minuscules by the



CODEX ALEXANDRINUS.
MIDDLE OF V CENT.

monk John by command of the monks James and John and finished 20 April, A.D. 1044. Vellum. [*Add. MS.* 20003.]

5. The Acts, Epistles, and Apocalypse, in *Greek*. Acquired by Dr. John Covell, Master of Christ's College, Cambridge, at Constantinople, in 1677. Written in small, neat minuscules by the monk and priest John, and finished in May, A.D. 1087. Vellum. [*Harley MS.* 5537.]

6. The Old Testament, in *Greek*, of the Septuagint version. The text follows the recension of Lucian, made at Antioch about A.D. 300, which was for some time the standard text at Antioch and Constantinople, but differs in many details from that of the majority of our MSS. and printed editions. Written in a neat minuscule hand of the 13th century. Part of the MS. is written with three columns to the page, the rest after the more usual method with two columns. Vellum. [*Royal MS.* 1 D. ii.]

7. The Acts, Epistles, and Apocalypse, in *Greek*. Written in minuscules by the monk Andreas, of the monastery of the Saviour at Myopolis, who was engaged for three years at the work, and finished it in March, A.D. 1111. Vellum. [*Add. MS.* 28816.]

8. The Four Gospels, in *Syriac*, of the earlier version, sometimes known, from the discoverer of this MS., as the "Curetonian Gospels." The MS. was acquired (from the monastery of St. Mary Deipara in the Nitrian Desert in Egypt) in 1842, and was the only known MS. of this version until the discovery in 1892 of a palimpsest in the monastery of St. Catherine at Sinai, which contains the same version in a somewhat different (and earlier) form. 5th century. Vellum. [*Add. MS.* 14451.]

9. The Pentateuch, in *Syriac*, of the version known as the Peshitto. This translation of the Old Testament, which was the authorized version of the Syriac Church, seems to have been made about the 2nd century; the so-called Peshitto version of the New Testament, which superseded the earlier renderings, was probably made by Bishop Rabbula at the beginning of the 5th century. The present MS. (which was acquired with the preceding one) was written in A.D. 464. It is thus one of the earliest extant copies of the Peshitto, and the earliest MS. of the Bible in any language of which the exact date is known, except the palimpsest *Add. MS.* 14512, which contains in the lower writing the greater part of the Peshitto version of Isaiah dated A.D. 460. Vellum. [*Add. MS.* 14425.]

10. The Apocalypse, in *Coptic*, of the Sahidic or Upper Egyptian dialect; imperfect. Written in a small uncial hand, probably in the 5th century, on pages measuring only $3\frac{1}{2}$ in. by $2\frac{3}{4}$ in.; one of the earliest extant representatives of this version. Vellum. [*Oriental MS.* 3518.]

For an early 4th-century MS. of a translation in the Sahidic dialect, see Case C, King's Library.

11. The Gospel of St. John, in *Greek* and *Coptic*, of the Middle

Egyptian dialect; imperfect. A *palimpsest* (see no. 3); the Biblical text, which is the earlier, has the Greek and Coptic in parallel columns, written in a large uncial hand, probably in the 6th century. The later writing consists of arithmetical tables and problems. Vellum. [*Oriental MS.* 5707.]

12. The Epistles and Acts, in *Coptic*, of the Bohairic or Lower Egyptian dialect, with *Arabic* translation in the margins. Written in 1308, being copied from a manuscript written in 1250. The Bohairic dialect having ultimately superseded all others in Egypt for literary purposes, this version is the only one of which complete copies are commonly found. Paper. [*Oriental MS.* 424.]

Case H.

[Temporarily occupied by documents of Capt. Scott's Antarctic Expedition.]

Case I.

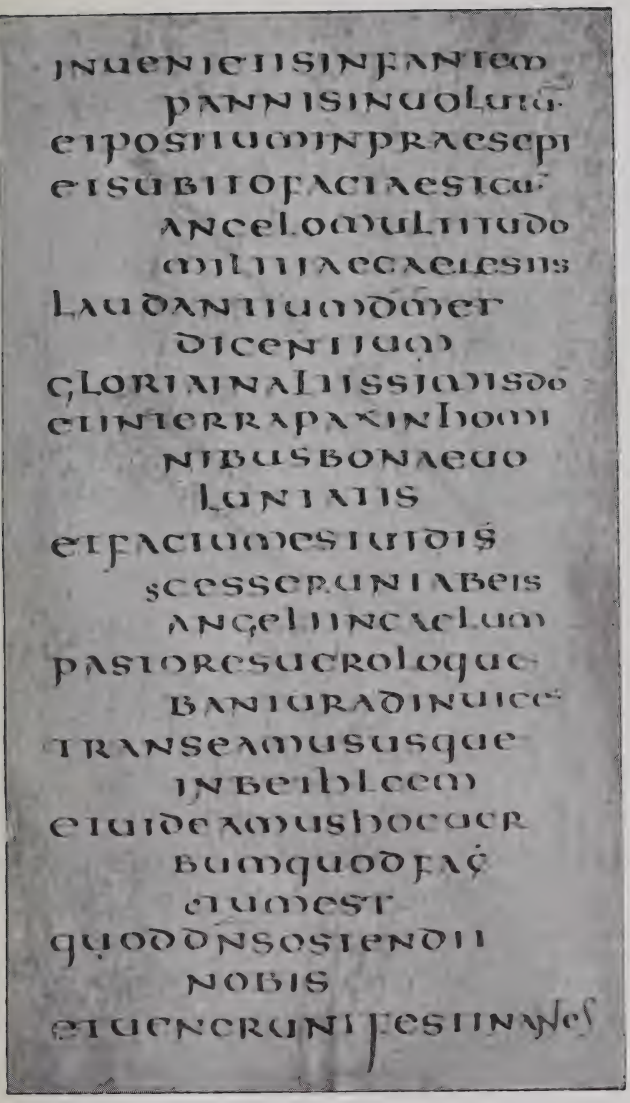
13. Genesis, v–vi, in the so-called "Old Latin" version; i. e. the older *Latin* version of the Bible, subsequently superseded by the vulgate version of St. Jerome. A portion of a leaf from a vellum codex written, in a good uncial hand, not later than the 4th century, and found in Egypt, on the site of the ancient Oxyrhynchus. The Old Latin Bible, having gone out of use with the gradual diffusion of the Vulgate, survives only in part, and the present MS. is for about half its contents the sole authority for the text. [*Pap.* 2052.] *Presented, in 1914, by the Egypt Exploration Fund.*

14. The Four Gospels, in the *Latin* vulgate version, made by St. Jerome at the end of the 4th century. Written in uncials, perhaps in North Italy, in the 6th or 7th century. Vellum. [*Harley MS.* 1775.]

15. The Four Gospels, in the *Latin* vulgate version. Written in Northumbria, probably at Lindisfarne, in half-uncials, in the 8th century. The text is closely akin to that of the celebrated Lindisfarne Gospels, and belongs to the best school of Vulgate MSS. Vellum. [*Royal MS.* 1 B. vii.]

16. The Bible, in the *Latin* vulgate version, as revised (between 796 and 801) by Alcuin of York, then Abbot of Tours; with large miniatures and illuminated initials. Alcuin was invited from England by Charlemagne to superintend the education of his kingdom, and his revision of the Vulgate was undertaken by Charlemagne's orders. The present copy was written at Tours, in the Caroline minuscule introduced during the reign of Charlemagne, about the middle of the 9th century. Vellum. [*Add. MS.* 10546.]

17. The Bible, in the *Latin* vulgate version, as revised (about 810) by Theodulf, Bishop of Orleans. Written, probably at Orleans, in very small and neat Caroline minuscules, with three columns to the page. 9th century. Vellum. [*Add. MS.* 24142.]



LATIN GOSPELS.
VI OR VII CENT.

18. The Acts, Epistles, and Apocalypse, in the *Latin* vulgate version. Written at the monastery of St. Gall, in Switzerland, in Caroline minuscules, under the direction of Hartmut [Abbot of St. Gall, 872–883], who has added in his own hand the apocryphal Epistle of St. Paul to the Laodiceans. Vellum. [*Add. MS.* 11852.]
19. The Bible, in the *Latin* vulgate version; with illuminated initials. Written in England, perhaps at Canterbury or possibly Dover, by a scribe named William of Devon, in the 13th century. It represents a large number of Bibles produced both in England and in France in this century, apparently under the impulse of the Friars and the University of Paris (where Stephen Langton, afterwards Archbishop of Canterbury, made the modern division of the Bible into chapters). Such MSS. are generally written in very small hands (see no. 20, and Case D, no. 129). Vellum. [*Royal MS.* 1 D. 1.]
20. The Bible, in the *Latin* vulgate version; with illuminated initials. Written in the 13th century. A typical example of the small portable copies of the Scriptures produced during this period in England and France, containing the whole Bible on 471 small leaves of thin vellum, in a very minute hand. [*Royal MS.* 1 A. iii.]
21. Psalter, in *Latin*, of St. Jerome's Roman version; followed by Canticles and Hymns, and, in somewhat later hands, by the Canon of the Mass and the Mass of the Holy Trinity. Written, perhaps at Canterbury, in the latter part of the 10th century, possibly in the lifetime of Archbishop Dunstan. An Anglo-Saxon interlinear translation, apparently contemporary with the text, has been inserted in some of the Psalms and Canticles. A Calendar of Christ Church, Canterbury, has been prefixed between 988 and 1012. Known as the Bosworth Psalter. The MS. once belonged to Thomas Cranmer, Archbishop of Canterbury. Vellum. [*Add. MS.* 37517.]
22. The Pentateuch and Book of Joshua, paraphrased in *English* by Ælfric the Grammarian (abbot successively of Cerne and Eynsham); with coloured illustrations. Ælfric's work was produced early in the 11th century, and was the earliest form (except the verse paraphrases of Cædmon and his imitators) in which the Old Testament narrative was made accessible to English readers in their own tongue. The present MS. (one of the two extant copies of the work) was written in the 11th century. Vellum. [*Cotton MS.* Claudius B. iv.]
23. The Four Gospels, in *English*, of the Anglo-Saxon or Wessex version, produced about the end of the 10th century. This is the earliest English version of the Gospels, apart from interlinear word-for-word translations inserted in Latin MSS., or traditional translations, such as that of Bede, of which no trace has survived. Written early in the 12th century, and belonged successively to Christ Church, Canterbury, to Archbishop

Cranmer, and to John, Lord Lumley. Vellum. [*Royal MS.* 1 A. xiv.]

24. Psalter in *Latin* and *English*, with English commentary, the translation and commentary being the work of Richard Rolle, the hermit of Hampole, near Doncaster, in the first half of the 14th century. The translation and commentary follow the Latin text, verse by verse, the Latin being written in a larger hand, and the translation generally underlined. The work was originally written in the Northumbrian dialect, but was popular all over the kingdom, and in many MSS. (including the present one) the dialect is southern. Vellum. [*Arundel MS.* 158.]

25. Psalter and Canticles, in *Latin* and *English*; written probably in the West Midlands, about the middle of the 14th century. The same MS. contains the religious poems of William of Shoreham, vicar of Chart Sutton, in Kent; but the dialect of the Psalter is not Kentish. The English version follows the Latin, verse by verse. Only two other copies are known. Vellum. [*Add. MS.* 17376.]

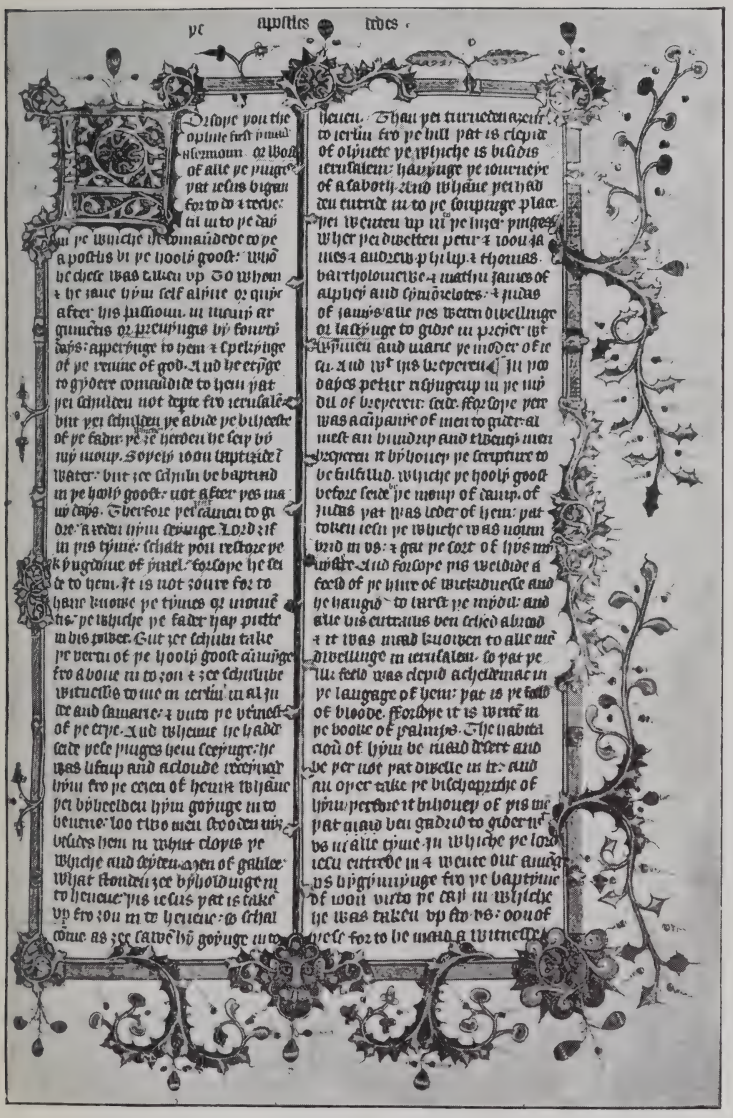
26. The Bible, in *English*, of the earlier Wycliffite version, supposed to have been prepared about 1380-1384 by Wycliffe's adherents, under the direction, and perhaps with the assistance, of Wycliffe himself. This version, which was made from the Latin vulgate, not from the original Hebrew and Greek, was the first complete Bible in the English language. The present copy was written towards the end of the 14th century, and belonged to Thomas of Woodstock, Duke of Gloucester, youngest son of Edward III., who was put to death by order of Richard II. in 1397. With fine illuminated initials and borders in the English style. Vellum. [*Egerton MSS.* 617, 618.]

27. The New Testament, in *English*, of the later Wycliffite version, a revision of the earlier one, made at the end of the 14th century, perhaps by John Purvey, one of Wycliffe's followers. This copy was written in the 15th century. Presented to Queen Elizabeth as a New Year's gift by John Bridges, one of her chaplains. Vellum. [*Royal MS.* 1 A. xii.]

28. The Psalter, in *English*, of the later Wycliffite version, with the Canticles and Athanasian Creed. 15th century. Vellum. [*Add. MS.* 10046.]

29. The Catholic Epistles and Apocalypse, in *English*, of the later Wycliffite version. 15th century. This volume and the last are specimens of the small pocket copies of parts of the Bible in English which circulated in the 15th and 16th centuries, before their supersession by the printed Bibles of Tyndale and his successors. Vellum. [*Harley MS.* 5768.]

30. Bible History, in *French*. Written in France, early in the 15th century. This volume, the usual type of French Bible of the time, does not contain all the books in full, many being replaced by an abridgement of Bible History first made in Latin



WYCLIFFE'S ENGLISH BIBLE.
LATE XIV CENT.

by Petrus Comestor before 1176, and revised and translated by Guyart des Moulins, 1291–1295. Other books are given in full from a French translation made at Paris about 1250. One of the illuminators gives his name (in a line-filling) as Petrus Gilberti. Vellum. [*Royal MS.* 15 D. iii.]

31. Bible, in *Catalan*, Genesis to Psalms; with illuminated initials. Finished on 9 October, 1465. Paper and vellum. [*Egerton MS.* 1526.]

Upright Case in the Grenville Library.

[At the bottom.]

32. The Pentateuch, in *Hebrew.* Written in 254 columns upon 75 strips of leather, 42 lines to a column. Sefardi hand (i. e. that of the Jews of Spain or Portugal), probably of the 14th century. [*Egerton MS.* 610.]

[The upper part of the case is used for miscellaneous MSS. changed from time to time as occasion requires.]

VI.—HISTORICAL DOCUMENTS AND PAPYRI.

[The following are part of a series of frames fixed against the wainscot and are on the west side of the entrance to the King's Library above Case IX. The rest of the series are described in pt. I of this Guide.]

On the West Side.

1. Instrument written in *Latin*, on papyrus, $8\frac{1}{2}$ feet in length by 1 foot in width, containing a deed of sale of a house and lands in the territory of Rimini: dated at Ravenna, 3 June, in the 7th year of the reign of Justin the Younger [A.D. 572]. [*Add. MS.* 5412.]
2. Will of Abraham, Bishop of Hermonthis, in Upper Egypt, and head of the monastery of St. Phoebammon at Jeme, near Thebes. *Greek.* Written on papyrus, probably about the end of the 6th century. [*Pap.* 77.]
3. Letter, in *Latin*, from C. Minicius Italus, prefect of Egypt, to Celsianus, prefect of the third Ituraean cohort, announcing the addition to the cohort of six recruits, whose names, ages, and distinguishing marks, if any, are given. In a clear practised cursive hand. At the foot is a note by Avidius Arrianus, the Adjutant, of the receipt of the letter and its entry in the register of the cohort, vi. Kal. Mart., 6th year of Trajan, i.e. 24 Feb., A.D. 103. [*Pap.* 2049.] *Presented, in* 1914, *by the Egypt Exploration Fund.*
4. Deed of sale of a slave-boy, in *Latin*, whereby C. Fabullius Macer, an officer on the vessel "Tigris," in the Misenatian squadron of the Roman fleet, purchases a boy named Abbas or Eutyches, aged seven years, of Eastern nationality, from Q. Julius Priscus, a soldier on the same vessel, for 200 denarii. Dated at Seleucia Pieria, in Syria, 24 May, A.D. 166; with autograph signatures of the parties and witnesses, whose seals in clay are ranged along the top of the document. Written on papyrus in a large cursive hand of early type; the signatures in similar hands, but generally smaller. [*Pap.* 229.]
5. Certificate of the opening of the will of L. Ignatius Rufinus. The will was drawn up, in *Latin*, in the village of Philadelphia in the Division of Heraclides, Arsinoite nome, on 3 March, A.D. 210, and was signed by the testator in *Greek*; it was opened on 2 June of the same year. The sole heir was the

testator's brother L. Ignatius Nemesianus. Written in a medium-sized cursive hand; at the foot are the signatures of the witnesses. [*Pap.* 2506.]

6. Bull of Pope Urban II. (1088–99), taking the Abbey of St. Bertin at St. Omer under Papal protection and confirming its possessions. Dated at Tours by the hand of John, cardinal deacon, 9 Kal. Apr. [24 March], 4th indiction, A.D. 1096, the 9th year of the Pope's pontificate; *the earliest original Bull in the Department.* The hand and arrangement, and particularly the rota and monogram at the foot, should be compared with those of the later Bull of Innocent III. (Charters, Case V, no. 38). [*Add. Ch.* 58421.]
7. Original Bull of Pope Leo X., conferring on King Henry VIII. the title of Defender of the Faith; dated at Rome, 5 id. [11] Oct., in the 9th year of his pontificate [A.D. 1521]. Signed by the Pope and many of the Cardinals. It was much damaged in the fire of 1731. *Latin.* Vellum. [*Cotton MS.* Vitellius B. iv*.]
8. Grant by Mahomet II., Sultan of the Ottoman Turks, to the Genoese inhabitants of Galata (the suburb of Constantinople), after the fall of the city [29 May], of special privileges for residence and trade; the origin of the "Capitulations" regulating the position of foreign residents in Constantinople. *Greek.* With the monogram of the Sultan at the top, and the signature of the vizier Saganos at the bottom, in *Arabic.* Dated 1 June, A.M. 6961 [= A.D. 1453]. Paper. [*Egerton MS.* 2817.]

VII.—CHARTERS.

In this section is resumed the more strictly palaeographical part of the exhibition. The charters here shown have been selected not only for the interest of their contents, but in particular to illustrate the progress and changes of the chancery and charter hands, as distinguished from the book hand, between the 8th and the 16th centuries. The word *charter*, it should be explained, which is derived from the Latin *charta*, papyrus, paper, denotes not only royal grants of privileges and recognitions of rights, such as the "Magna Charta" of King John and the charters of municipal and other corporations, but any formal document of the nature of a covenant or record, whether public or private. Though *charta*, as already explained, denotes papyrus or paper, the older English charters were invariably written on vellum, and even after paper had superseded vellum as a material for books, the latter continued to be the main material for legal documents.

In the specimens here shown it is almost exclusively the English cursive or charter hand which is illustrated, but a few foreign examples are given, namely one Papal Bull (so called from the "bulla" or leaden seal used by the Popes), no. 38, a charter from the neighbourhood of Barcelona (no. 41), interesting both as an example of the charter hand of that period and locality and for the barbarous Latin in which it is written, a Golden Bull of the Emperor Baldwin II. (no. 42), and a noteworthy Spanish charter of Alfonso the Wise (no. 48).

In the period before the Norman Conquest the hand employed in charters did not differ from the book hand of the period, except in so far as a hand used for literary works tends to greater regularity; but many of the charters are fine examples of writing. In the earlier period the hand used was the English pointed minuscule; the first charter shown is a good example of this hand in its broad, free, early style (compare above, p. 29). In the 10th century, charters, like books, were affected by the foreign Caroline minuscule. The hand of no. 2, though it retains the forms of the English hand, shows clear traces, in its general appearance, of foreign influence, and in the course of the century it became usual, as in books so in charters, to employ the foreign hand for Latin and reserve the native hand for English. A good example of this is no. 3. It was customary, even in Latin charters, to specify the boundaries of property in English; and accordingly in this document, whereas the body of the charter, which is in Latin,

is written in a beautifully regular minuscule of the Caroline type, the specification of the boundaries is inserted in a smaller English hand, modified, however, by foreign influence. No. 4, which is in English throughout, is entirely in the native script.

The Norman Conquest put an end to the traditions of the English chancery ; for though William the Conqueror issued a few English charters, written in the native hand, these were quite exceptional. The Normans introduced a new style both in script and in formulae. The official hand which they brought with them may be connected with the hand of the Imperial Chancery, which, in origin Merovingian, was gradually transformed by the influence of the Caroline minuscule.

The hand seen in the charters of the early Norman kings is in essentials not very different from the book hand of the time, though more so than was the case with the charters of the English kings. There is usually a tendency in an official hand to conventional forms, exaggerated flourishes, and less formal regularity than in a book hand ; and the main difference between the charter and book hand of the century following the Norman Conquest is the flourishes of the former and its long upstrokes. But there were many varieties of the charter hand, as a comparison of the specimens exhibited will show. The hand of no. 5, for example, with its large *a*'s and lengthened *f*'s and *s*'s, differs more markedly from the book hand than no. 8 just below it.

Though it ran to some extent its own course, the English charter hand was less independent of the book hand than was the Greek cursive of the uncial. There was constant interaction between the two, many less elaborate books being written in a hand very similar to that of charters, and the latter being in its turn influenced by the development of the book hand. In both the same general characteristics appear. Thus in charters of the 12th century we get for the most part the same breadth and boldness as in the contemporary book hand ; in the 13th century delicacy and exactness and a reduction in size characterize the writing ; in the 14th century it becomes less regular and more rounded ; towards the end of the 14th, and in the 15th, centuries it develops the pointed, angular character of the book hand of that period.

In the 12th-century charters it will be seen that upstrokes are often much lengthened, being continued in a very thin line. Those not so lengthened are frequently forked, as often in the contemporary book hand (above, p. 31). Gradually the right stroke of the fork was lengthened, until that on the left appears as a sort of ornamental spur some distance below the top of the other stroke. Good examples of this practice may be seen in no. 26 (A. D. 1189). In the 13th century was developed an extremely fine and delicate hand of great regularity, of which no. 44 (A. D. 1230) is a beautiful example. It will be noticed here that not only have the upstrokes the fork at the top, but they are further decorated on the left side with a number of minute strokes

like the teeth of a saw; and the right stroke of the fork is not prolonged upwards but turned back, forming a loop. In no. 45 (A. D. 1235) the loop is still more pronounced, and in no. 47 (A. D. 1243) and later charters it has become a regular feature of the hand. As the century advanced the main stroke (left side of the loop) was thickened, the spur being eventually dropped; and the charter hand of Edward I.'s and Edward II.'s reigns is characterized by its large loops and heavy downstrokes. The development is well illustrated by a comparison of nos. 55, 57, and 58.

From the reign of Edward III. the charter hand declined greatly in beauty and regularity, developing the pointed character already mentioned and growing continually in cursiveness. Nos. 67 and 68 illustrate the growth of a current hand in which many of the letters are connected together and from which the English current hand of the 16th century was developed.

The usual method of attesting charters after the Norman Conquest was by means of a seal without a signature; "Magna Charta," for example, was not actually *signed* in writing by the King, but had his great seal appended. The seal was in fact the *signum* or legal signature; and written signatures only became common, and eventually obligatory, when ability to write was more general. In Saxon times, before Edward the Confessor, seals were very rarely employed; the names (usually of the King and his Witan or Council) were written by the same hand as the body of the document, and a cross prefixed or added. An example of this practice after the Conquest is no. 6, a contemporary copy, in the original of which the crosses, though not the names, were added by the witnesses themselves. This charter, however, had also a seal.

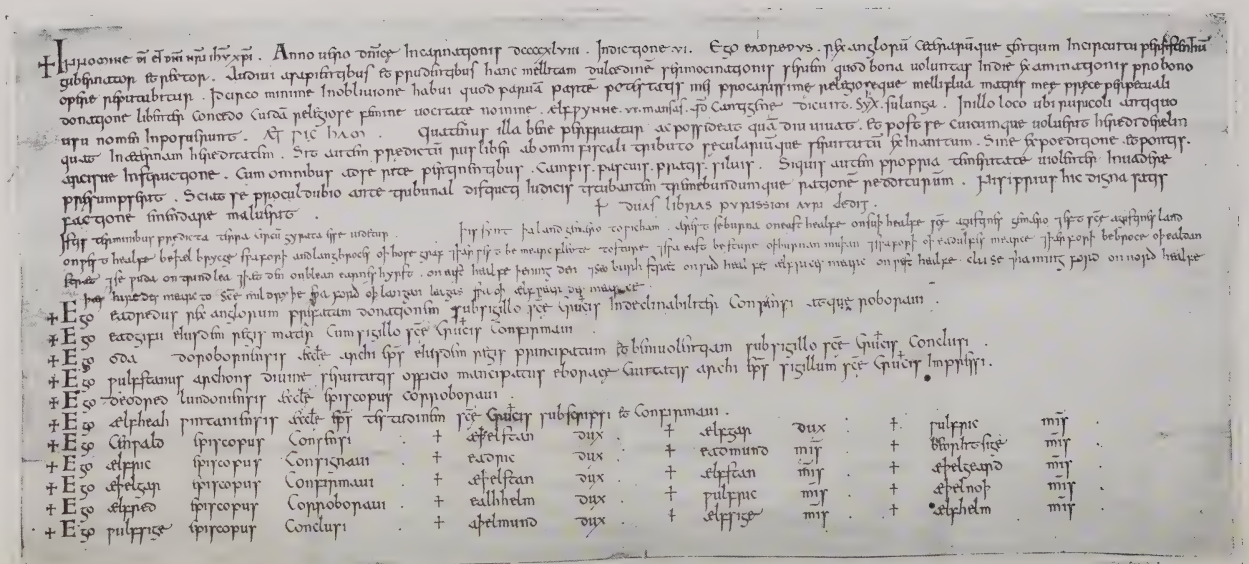
Some of the charters here exhibited have the seals still attached; and a special selection of royal and other seals, many of which are of great artistic beauty, forms the last section of this part of the exhibition. They will be found in Cases L and M.

As an appendix to the exhibition of charters are shown two rolls, illustrating types of documents very characteristic of mediaeval life, viz. a roll of arms and a mortuary roll.

Case V.

[At right angles to Case III., the numbers beginning on the left.]

1. Grant by Offa, King of the Mercians, to Ealdbeorht, his "minister" or thegn, and his sister Seleðryð [Abbess of Lyminge] of land of 14 ploughs in the province of the Cantuarii at Iocc ham and Per ham stede [Ickham and Parmested in Kingston, co. Kent], with swine-pasturage in the Andred wood, etc. Witnesses: King Offa, Iaenbeorht, Archbishop of



CHARTER OF EADRED. A.D. 948.

Canterbury, Cyneðryð, the Queen, and others. Dated at the Synod of Celchyð [Chelsea], A.D. 785. *Latin.* [*Stowe Ch.* 5.]

2. Grant by EADRED, King of the English, to Ælfwyn, a nun, of six "mansæ," or in the Kentish tongue "syx sulunga," of land at Wic ham [Wickham Breaux, co. Kent], for two pounds of the purest gold. Witnesses: King Eadred, Eadgifu his mother, Oda, Archbishop of Canterbury, Wulfstan, Archbishop of York, and others. Dated A.D. 948. *Latin*, with the boundaries of the land in *English.* [*Stowe Ch.* 26.]

3. Grant by CNUT, King of the English, to Ælfstan, Archbishop [of Canterbury], at the petition of Queen Ælfgyfu, of a grove in the forest of Andredesweald, known as Haeselersc [near Smeeth, co. Kent]. Witnesses: King Cnut, Wulfstan, Archbishop [of York], Ælfgyfu, the Queen, and others. Dated A.D. 1018. *Latin*, with the boundaries in *English.* [*Stowe Ch.* 38.]

4. Notification by EDWARD THE CONFESSOR to Archbishop Eadsige (d. 1050) and others, of his confirmation of all grants made by Earl Leofric and Godgyva his wife [Godgyfu, or Godiva] to St. Mary's Abbey, Coventry. [1043–1050.] *English.* [*Add. Ch.* 28657.]

5. Notification by WILLIAM I., King of the English, to Peter, Bishop of Chester [Lichfield and Coventry], Will. FitzOsbern, Earl [of Hereford], Hugh, Earl of Chester, and others, "French and English," of his confirmation to Abbot Leofwin and St. Mary's Abbey, Coventry, of the grants of Earl Leofric as confirmed by King Edward (*cf.* no. 4). Witnesses: Odo, Bishop of Bayeux, Gosfrid, Bishop of Coutances, Robert, Count of Mortain, and others. [1070–1071?] *Latin.* With seal. [*Add. Ch.* 11205.]

6. Confirmation by William II. of a grant by Walter Giffard [Earl of Buckingham] to Bec Abbey in Normandy of the manor of Blacheam [Blakenham], co. Suffolk. [About 1091.] *Latin.* The names and crosses of the King, Henry "filius regis" [Henry I., son of Will. I.], and others are affixed. A contemporary copy, with a genuine seal. *Deposited on loan by Eton College, which also possesses the original. In the latter the crosses of the witnesses are autograph.*

7. Charter of Anselm, Archbishop of Canterbury ("Dorobernensis ecclesie"), restoring to the monks of the same [*sc.* of Christ Church, Canterbury] the moiety of the altar of Christ, which he had after the death of Lanfranc his predecessor, who had restored the other moiety; and at the same time restoring the manor of Stistede [Stisted, co. Essex], which was known to belong to them. Witnesses: William, Archdeacon of Christ Church, Haimo the Sheriff, and others. [About 1095.] *Latin.* With seal. [*Campbell Ch.* vii. 5.] This charter and no. 9 are perhaps not originals, though genuine seals are attached.

8. Notification by HENRY I. to Robert, Bishop of Lincoln, Simon, Earl [of Northampton], and Gilbert the Sheriff, and to the men "francigeni et angligeni" of co. Huntingdon, of an agreement

between Aldwin, Abbot of Ramsey, and William, the King's "Dispensator," whereby the latter is to hold the land of Elintuna [Ellington, co. Hunt.] of the abbey till his death, the whole lordship then to revert to the abbey, to provide food for the monks. Witnesses: Randulf the Chancellor, Will. de Curci, Roger de Oli, and others. Dated "apud nemus Wardbergam" [co. Hunt., about 1106–1114]. *Latin.* [*Add. Ch.* 33250.]

9. Confirmation by Henry I. to Archbishop William and the monks of Christ Church, Canterbury, of all the lands and privileges which they had in the time of King Edward and of William his father. [1123?] *Latin.* Followed by an *English* version, beg. "H. þurh godesgeuu ænglelandes kyning grete ealle mine bissceopes and ealle mine eorles and ealle mine scirgereuan and ealle mine ðegenas francisce and ænglisce," etc. With seal, sewn up in a bag of green damask. [*Campbell Ch.* xxi. 6.]

10. Grant by Matilda, Empress [of the Romans], daughter of King Henry I. and Queen of the English, to St. Mary's Abbey, Reading, co. Berks., for her soul's health, and for the soul of King Henry her father and for the preservation of Geoffrey, Count of Anjou, and the lord Henry her son [Henry II.], etc., of the land of Windesor [Windsor, co. Berks.], and Cateshell [Catshill in Godalming, co. Surrey], which belonged to Geoffrey Purcell, and which he gave to the monastery when he became a monk there. Witnesses: Henry [of Blois], Bishop of Winchester, Alexander, Bp. of Lincoln, Nigel, Bp. of Ely, Bernard, Bp. of St. David's, Robert [de Bethune], Bp. of Hereford, Robert, Earl of Gloucester [natural son of Henry I.], and others. Dated at Reading [May, 1141?]. *Latin.* [*Add. Ch.* 19576.]

11. Notification by King Stephen of his grant, for the health of his soul and those of Matilda his queen, of Eustace his son, and of his other children, and for the soul of King Henry I., his uncle, to Reading Abbey, of his manor of Bleberia [Blewberry, co. Berks.], with free customs, etc. Witnesses: M[atilda] the Queen, "my wife," H[enry of Blois], Bp. of Winchester, "my brother," Count E[ustace], "my son," and others. Dated at London [about 1144]. *Latin.* With seal. [*Add. Ch.* 19581.]

12. Confirmation by Gilbert [de Clare], Earl [of Pembroke], to St. Mary's Priory, Southwark, of the land of Perenduna [Great Parndon, co. Essex], which John the Steward and Nich. de Epinges granted to it, with William fil. Eadmundi, whose land it was, free of all service except scutage; and when one knight [sc. one knight's fee] gives 20 sh., that land shall give 2 sh., and when one knight gives one mark, it shall give 16d., etc. Witnesses: Richard his son, Isabel the Countess, Hervicus his brother, and others. [1138–1148.] *Latin.* [*Cotton MS.* Nero C. iii. f. 228.]

13. Treaty of peace between Ranulph [de Gernons], Earl of

Chester, and Robert [de Beaumont], Earl of Leicester, providing for the surrender of the castle of Mount Sorrel, co. Leic., to the Earl of Leicester, the demolition of the castle of Ravenstone, co. Leic., etc.; made in presence of "the second" Robert [de Chesney], Bishop of Lincoln, and adherents of the two parties. [1151–1152.] *Latin.* [*Cotton MS.* Nero C. iii. f. 178.]

14. Confirmation by Gervase Paganel to the Priory of Nuneaton, co. Warw., belonging to the order of Fontevrault in Anjou, of his mill of Ingepenna [Inkpen, co. Berks.] in alms, freed from all secular services. Witnesses: the Countess Isabella, his wife [daughter of Robert Earl of Leicester and widow of Simon de St. Liz, Earl of Northampton, d. Aug. 1153], Peter his steward, Elias son of Anschulfus, Peter de Surcolmunt, and others. [About 1153-1155.] *Latin.* With seal. [*Add. Ch.* 47424.]
15. Grant by Henry II. to the cathedral church of Winchester of the manors of Meonis [East Meon, co. Southt.] and Weregraua [Wargrave, co. Berks.], with their churches, chapels, etc.; together with an addition of eight days to Winchester Fair, so that it may now last sixteen days instead of eight as in the time of King Henry his grandfather. Witnesses: Theobald, Archb. of Canterbury, Hugh, Archb. of Rouen, and others. Dated at London [Dec. 1154?]. *Latin.* [*Add. Ch.* 28658.]
16. Grant by Henry II. to William and Nicholas, sons of Roger, son-in-law of Albert, of the charge of his galley ("ministerium meum de esnecca mea"), with the livery ("liberatio") belonging thereto, and all the lands of their father. Witnesses: T[heobald], Archb. of Canterbury, H[enry], Bp. of Winchester, T[homas Becket], Chancellor, and others. Dated at Oxford [Jan. 1155?]. The word "esnecca" preserves the memory of the "Snekkar," or Serpents, as the Northmen called their long war-galleys. *Latin.* [*Campbell Ch.* xxix. 9.]
17. Confirmation by William, Count of Boulogne and Warenne, for the health of his soul and that of Isabella his wife [daughter and heir of William, 3rd Earl of Surrey and Warenne], and for the souls of King Stephen his father, Queen Matilda his mother, and Count Eustace his brother, of a grant from King Stephen to Sawtrey Abbey, co. Huntingdon, of lands in Gamalingeia [Gamlingay, co. Camb.]. Witnesses: Reinald de Warenne, Seher de Quinci, and others. Dated at [Castle] Acre [co. Norf., about 1155]. *Latin.* With seal. [*Harley Ch.* 83 A. 25.]
18. Confirmation by Henry II. to Bromfield Priory, co. Salop, of the church of Bromfield, with the lands and vills of Haverford [Halford], Dodinghopa [Dinchope], Esseford [Ashford], Felton, etc.; granted on the reconstitution of the Priory under the Benedictine Order in 1155. *Latin.* [*Cotton Ch.* xvii. 4.]
19. Grant from Hugh Talebot, with the assent of Ermentrude his wife and Gerard, Geoffrey, Hugh and Richard his sons, to the Abbey of Beaubec, in Normandy, of his land of Fautewella

[Feltwell, co. Norf.], from which Aeliza de Cokefelt and Adam her son paid him yearly 100 shillings. Dated 1165. *Latin.* With seal. [*Harley Ch.* 112 D. 57.]

20. Confirmation by William, Earl of Gloucester, to William de Mulesham, to hold in fee and heredity by the service of a fifth part of a knight's fee, of lands which William was in possession of "apud Badoenam" [Great Baddow, co. Essex], when the Earl first became seized of that manor, and for which William then paid 23 shillings yearly. The lands were rented to Safred and other under-tenants. Witnesses: Hamo son of Guefridus [de Valoniis] the Earl's constable, Rualon de Valoniis, Richard de St. Quintin, William son of Nicholas his marshal, Adam de Sumeri, and others. [About 1165–1170.] *Latin.* With much damaged seal. [*Add. Ch.* 56236 A.]
21. Grant by Richard, Bishop of St. Andrews, to the church of the Holy Cross [Holyrood Abbey] of the church of Egglesbrec, "que varia capella dicitur" [now Falkirk, co. Stirling], and all the land he had there, paying yearly one stone [= 8 lb.?] of wax to his chapel. Witnesses: Geoffrey, Abbot of Dunfermline, John, Abbot of Kelso, Osbert, Abbot of Jedworth, and others. Dated in full chapter at Berwick, 1166. *Latin.* [*Harley Ch.* 111 B. 14.]
22. Notification of an agreement by which Prior Robert and the Priory of St. Andrew, Northampton, grant to Abbot Christian and the Abbey of Aunay, dioc. of Bayeux in Normandy, two parts of the tithe of Aissebi [Ashby-Mears, co. Northampton] in exchange for a yearly payment of six measures of winnowed corn, to be paid into the Priory grange at Ashby. Witnessed by six priests, three from either house. Dated 1176. *Latin.* [*Harley Ch.* 44 A. 1.]
23. Fine at Oxford "In Curia Regis" before Rich. Giffard, Roger fil. Reinfrid and John de Caerdif, the King's Justices, on the feast of SS. Peter and Paul [*sc.* 29 June, 1176] next after the King took the allegiance of the barons of Scotland at York, whereby Ingrea and her three daughters quit to the canons of Oseney their claim to certain land in Oxford for 20 sh. *Latin.* The earliest known original record of the legal process known as a Fine or Final Concord. [*Cotton Ch.* xi. 73.]
24. Agreement whereby the Knights Hospitallers of St. John of Jerusalem surrender to Richard [Toclive], Bishop of Winchester, the charge and administration of the Hospital of St. Cross without the walls of Winchester, the bishop raising the number of poor there entertained from 113 to 213 (of whom 200 were to be fed and 13 fed and clothed), assigning to the Hospitallers the churches of Morduna [Morden, co. Camb.] and Haninctona [Hannington, co. Southt.], and releasing them from the yearly payment to the monks of St. Swithin of 10 marks and two candles of 10 lb. of wax. Dated at Dover, 10 Apr. 1185, in presence of Henry II., Eraclius, Patriarch of Jerusalem, and others. *Latin.* With signatures of Bishop Toclive and Roger

de Molins, Master of the Hospitallers. Appended are the leaden "bulla" of R. de Molins and the seals of the bishop and of Garnerius de Neapoli, Prior of the Hospitallers in England. [*Harley Ch.* 43 I. 38.]

25. Licence by Richard I. to Reginald [Fitz-Jocelin], Bishop of Bath, and his successors for their hounds to hunt through the whole of Somerset, to take all beasts except stag and hind, buck and doe, and to pursue all that shall escape from their parks; with a penalty of 10*l.* against any who shall disturb them in so doing. Witnesses: Baldwin, Archb. of Canterbury, and others. Dated by the hand of W[illiam de Longchamp], Bishop-elect of Ely, Chancellor, at Canterbury, 26 Nov. 1st year [1189]. *Latin.* [*Harley Ch.* 83 C. 10.]

26. Confirmation by Richard I. to Alured de St. Martin, his steward, of a grant made to him for life by Henry, Count of Eu, on the death of Alice his [Henry's] mother [who married A. de St. Martin as her 2nd husband], of the dower-lands of the said Alice in Eleham and Bensinton [Elham and Bilsington, co. Kent]. Witnesses: H[ugh de Puiset or Pudsey], Bp. of Durham and others. Dated, "per manum Will. de Longo Campo, Cancellarii nostri, Elyensis electi," at Canterbury, 30 Nov. 1st year [1189]. *Latin.* With seal. [*Egerton Ch.* 372.]

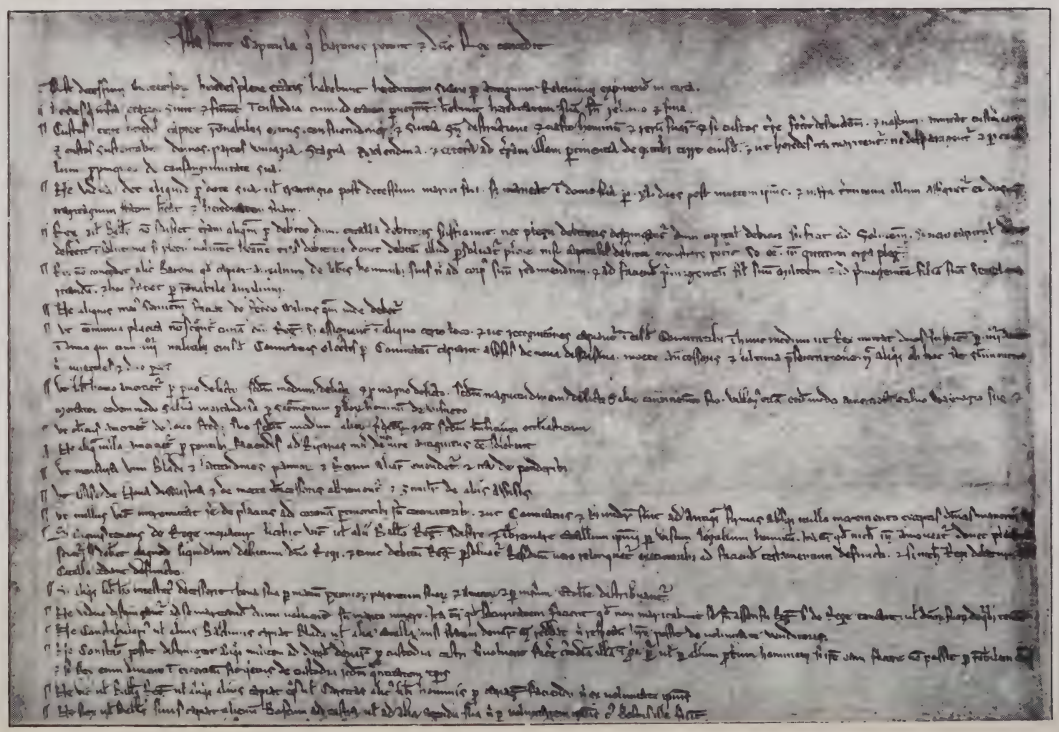
27. Grant by Waleran [de Newburgh], Earl of Warwick, to Peter Blund of lands in Scenegefeld and Tromkewull [Shinfield and Trunkwell, near Stratfield Mortimer, co. Berks.], at a rent of two bezants or four shillings. Witnesses: William [de Longchamp], Bp. of Ely, Godfrey [de Lucy], Bp. of Winchester, and many others. [1190–1191.] *Latin.* [*Harley Ch.* 83 A. 4.]

28. Grant by John, Count of Mortain, Lord of Ireland [King John], to Hamo de Valoniis of the town of Waterford, in Ireland, to support him in the count's service until the latter can restore to him the lands he had lost for his sake or give him an equivalent. Witnesses: Will. de Wenn[evall], Reginald de Wassunville, and others. Dated at Dorchester, 11 July, 4 Rich. I. [1193]. *Latin.* [*Lansdowne Ch.* 33.]

29. Confirmation by Richard I. to Alan Basset, his knight, of the manor of Winterburn [Winterbourne-Basset, co. Wilts.] granted to him by Walter de Dunstanvill. Witnesses: Otho, son of the Duke of Saxony, "our nephew," Baldwin de Bethune, and others. Dated at Chinon, by the hand of W[ill. de Longchamp], Bishop of Ely, Chancellor, 12 Dec. 6th year [1194]. With re-confirmation as follows, "Is erat tenor carte nostre in primo sigillo nostro, quod, quia aliquando perditum fuit et, dum capti essemus in Alemannia, in aliena potestate constitutum, mutatum est," *i. e.* "Such was the tenor of our charter under our first seal, but as this seal was at one time lost, and, while we were in captivity in Germany, was in the power of others, it has been changed." Witnesses: Baldwin [de Bethune], Earl of Albemarle, William Marshal, and others.

Dated, by the hand of E[ustace], Bishop of Ely, Chancellor, "apud Rupem auree vallis" [Roche d'Orval], 22 Aug. 9th year [1198]. *Latin.* With *second* Great Seal. [*Cotton Ch.* xvi. 1.]

30. Confirmation by Earl David, brother of the King of Scots [as Earl of Huntingdon], to the Priory of St. James of Huntingdon [*al.* Hinchingbrooke Priory] of a yearly rent of 30d. from the mill of Little Hameldon [Hambleton, co. Rutland], etc. Witnesses: Hugh de Lisors, Simon de Seinliz, and others. [About 1200.] *Latin.* [*Add. Ch.* 34255.]
31. Grant by Hasculf de Pincheneia to Helias de Englefeld of the meadow of Middelham [in Englefield, co. Berks.?], to be held for the service of a sor-hawk yearly at the time of the taking of hawks ("per unum nisum sor quem reddet annuatim mihi in tempore de espreueitesun"), the grantee moreover giving to the said Hasculf 4 marks of silver, to Gillo his son and heir a shod hunting-horse ("unum chazeur ferratum"), and to Matildis his wife half a mark. [Late 12th cent.] *Latin.* With seal. [*Add. Ch.* 7201.]
32. Grant by Ranulph, Earl of Chester, to Roger, his Constable, of a free boat on the river Dee at Chester, for the yearly service of a pair of gilt spurs, with rights of fishing above and below Chester bridge and at Etton [Eaton], by day and by night, "cum flonettis et draghenettis et stalnettis," and all kinds of nets, and of doing what he will with the fish they shall take. Witnesses: Rob. de Monte alto, Seneschal of Chester, and others. [Late 12th cent.] *Latin.* With fragment of seal. [*Harley Ch.* 52 A. 17.]
33. Confirmation by King John to the Order of Bonshommes de Grammont of the foundation made by Henry II. of their house [Notre-Dame du Parc] near Rouen, and of his grant to them for their victuals of 200 livres of Anjou from the Vicomté of Rouen. Witnesses: R[oger], Bp. of St. Andrews, Will. Lunge Espee, Earl of Salisbury, and others. Dated, by the hands of Symon, Archdeacon of Wells, and John de Gray, at Chinon, 26 Sept. 1st year [1199]. *Latin.* [*Add. Ch.* 11314.]
34. Deed of sale by Alan de Witcherche to Will. de Englefeld, for one mark of silver, of his three "nativi" or serfs, sons of Bernard the miller of Seofeld [Sheffield, near Englefield, co. Berks.]. [About 1200.] *Latin.* With seal. [*Add. Ch.* 20592.]
35. Grant by King John to William de Belver [Belvoir], son of William de Albeni, of a weekly market on Mondays and a three-day fair at Brigiford [Bridgford, co. Notts.]. Witnesses: R[obert], Earl of Leicester, William, Earl of Salisbury, and others. Dated, by the hand of Hugh of Wells, at Séez, 28 Jan. 4th year [1203]. *Latin.* With seal. [*Harley Ch.* 43 C. 34.]
36. Grant by Brother Robert the Treasurer, Prior of the Knights Hospitallers in England, to Robert, son of Ivo de Wicham, of land in Wicham [Wykeham, near Nettleton, co. Linc.] at a



ARTICLES OF MAGNA CHARTA.
A.D. 1215.

yearly rent of 12d., a third part of the chattels of the grantee and his heirs to pass on death to the Hospital. Witnesses: Brother Reimbald, and others. Dated, at the chapter of St. Hilary, at Oscinton [Ossington, co. Notts.], 1205[6]. *Latin.* [*Harley Ch.* 44 E. 21.]

37. Surrender by William "Walensis" and Isabel his wife, and by Robert [de Hagley], son and heir of the said Isabel, to Sir Roger de Mortimer [d. 1214] of land in the vale of Wigemor [Wigmore, co. Hereford] held of him by the service of being his huntsmen, the said service being long in arrear and Sir Roger having paid to them 40 marks of silver. Witnesses: Ralph, Abbot of Wigmore, and others. [Before 1214.] *Latin.* With seals. [*Cotton MS.* xxx. 8.]

38. Bull of Pope Innocent III. ratifying the grant made by King John, by counsel of his barons, of his kingdoms of England and Ireland to the Holy Roman Church; in return for which he takes the King and his heirs and the two kingdoms under the protection of St. Peter and himself, and grants the kingdoms to John in fee on condition of public recognition and oath of fealty by each successive King at his coronation. Attested by the "sentence" of the Pope, viz. "Fac mecum, domine, signum in bonum" [Ps. lxxxv. 17], his name, autograph SS. [for "subscripsi"] and monogram "Bene Valete," followed by the signatures of 12 cardinals and 3 bishops. Dated at the Lateran, 4 Nov. 1213. With leaden "bulla" appended. The Bull recites the letters of John, dated Dover, 15 May, 1213, in which he notifies his surrender of his kingdoms and his receiving of them back as feodatory in presence of Pandulph, subdeacon and familiar of the Pope, promising for himself and his successors fealty and homage and a yearly payment of 1,000 marks. *Latin.* [*Cotton MS.* Cleopatra E. i. f. 149.]

39. Grant by Louis, eldest son of [Philip II.] King of France, to William de Huntingfeld, of the town of Grimeby [Grimsby, co. Linc.] until he shall assign to him 100 librates of land elsewhere, to be held for a service of two knights' fees. Witnesses: [Seiher de Quincy], Earl of Winchester, Robert Fitz-Walter [commanding the forces of the English Barons], Simon de Langton [brother of Archb. Stephen Langton, and Chancellor to Louis], and others. Dated at the siege of Hertford, 21 Nov. 1216. *Latin.* With fine seal. [*Harley Ch.* 43 B. 37.]

40. Articles of Liberties, demanded by the Barons of King John in 1215, and embodied in Magna Charta. *Latin.* A collotype copy of the original [*Add. MS.* 4838], which is preserved in the Department and was presented, in 1769, by Philip, Earl Stanhope.* A portion of the Great Seal which was attached to

* The collotype copy and the printed text can be purchased in the Museum. The original of the Articles and the Charter itself may be seen, on application, within the barrier of the Department.

the original remains. On either side of the facsimile are shown casts representing the two faces of the complete seal.

Case VI.*

[In a line with Case V., at right angles to Case II.]

41. Sale by Bernad Gil(?l)em and Vizia (no doubt his wife) to Poncius [Ponce] of lands, etc., at a price of two "ounces": one of a collection of charters from the county of Barcelona and the neighbourhood. Witnesses: Bernad Gil(l)em, Pere Gil(l)em, and Gil(l)em Pere. Written by a priest called Arnold, xv. Kal. Mai. [= 17 Apr.], 15th year of Louis [IV., d'Outremer; = A.D. 951]. *Latin* (of a very barbarous kind). [*Add. Ch.* 62605.]
42. Confirmation by Baldwin, "Imperator Romanie et semper Augustus" [Baldwin II., de Courtenay, Emperor of Constantinople 1228, dethroned 1261], of a grant by his uncle Philip [I.], Marquis of Namur [1196–1212], to the church of St. Bavon at Ghent, of the patronage of Biervliet [in Zeeland]. Dated at Biervliet, May, 1269. *Latin.* With golden "bulla." [*Add. Ch.* 14365.]
43. Bequest by Richard Morin to Reading Abbey of his body to be therein buried, with lands, etc., at or near Grimesdich [Grim's Ditch], Niweham [Newnham], Waldich, Munge-welle [Mongewell], and Wallingford [co. Berks.], and a recognition of a fishing right in the Thames between Mongewell and Wallingford Bridge. Witnesses: Richard [Poore], Bishop of Salisbury, Richard [afterwards Earl of Cornwall], son of King John, and others. [About 1220–1221.] *Latin.* [*Add. Ch.* 19615.]
44. Lease from Juliana, widow of John Frusselov, to Robert, Abbot of Abingdon, and the convent of the same, of all her dower-lands in Dumbelton [Dumbleton, co. Glouc.] for 10 years from "Hocke dai" [2nd Tuesday after Easter], 14 Hen. III. [1230]. Witnesses: Henry de Tracy, Richard, Dean of Dumbleton, etc. [1230.] *Latin.* [*Harley Ch.* 75 F. 36.]
45. Assignment by R., Prior of Sempringham, to the nuns of Bullington, co. Lincoln, with the assent of Prior William and the convent of the same, of a yearly rent of five marks from land in Friskney, etc., co. Linc., for buying their smocks ("ad

* In the angle at the top of the case are casts [cliii. 63 *a*, *b*] of a rare seal of Edward I., adapted from a seal of Henry III. by substituting "Edwardus" for "Henricus." The original is attached to *Add. Ch.* 34949, which is dated 28 Jan. 1298, and is witnessed not by the king himself but by his son, afterwards Edward II.; and the seal appears to have been temporarily used during the king's absence abroad, Nov. 1297–Mar. 1298. In the lower angles of the case are the obverse and reverse (the latter a cast, xliii. 71) of the fine Golden Bulla or seal (xliii. 161), of the Emperor Frederic III. [King of the Romans 1440, Emperor 1452, d. 1493].

camisias illarum imperpetuum emendas"). Dated 1235. *Latin.* [*Harley Ch.* 44 I. 14.]

46. Notification by the Priors of Reading, Sherborne, and Poughley, as papal delegates, of a composition between Sir Will. de Englefeld and Missenden Abbey concerning the services of a chantry in the chapel of Sipplake [Shiplake, co. Oxon.], whereby the former agrees to augment the endowment and the latter to provide a chaplain and do all that is required except repair of the fabric, with stipulations as to services, etc. Witnesses: John de S. Egidio, Archdeacon of Oxford, and others. Dated 29 Nov. 1242. *Latin.* With seals of the three Priors, of the Abbey, and of the Abbot. [*Add. Ch.* 20372.]

47. Agreement between William, lord of Melebery Osmund [Melbury Osmond, co. Dorset], and John Picot, whereby they mutually renounce the right of pasture on each other's lands in Melebery, etc. Witnesses: Sir William, son of Henry, Sir William Maubanc, Sir Benedict de Bere, Knts., Richard, vicar of Gateministre [Yeatminster], and others. Dated St. Margaret's day, 27 Hen. III. [20 July, 1243]. *Latin.* [*Harley Ch.* 53 D. 36.]

48. Confirmation by Alfonso the Wise, King of Castile, of royal grants to the hospital near the monastery of Santa Maria Real in Burgos. Dated at Burgos, 30 Dec., era 1292 [A.D. 1254], in which year, it is added, Edward, eldest son of Henry [III.], King of England, received knighthood from Alfonso in Burgos. *Spanish*; the confirmed charter in *Latin.* With a cross for the royal signature, surrounded by the inscription, "Signo del Rey Don Alfonso," and by the confirmation of Don Juan Garcia, in concentric circles, and attested by the Moorish kings of Granada, Murcia, and Niebla, and by seventy-seven prelates and noblemen. The witnesses were assembled, no doubt, to celebrate Edward's marriage with Eleanor, the King of Castile's sister. With the royal seal, in lead. [*Add. Ch.* 24804.]

49. Notification by S[imon] de Montfort, Earl of Leicester, P[eter] de Savoy, Geoffrey and Guy de Lusignan, and Hugh Bigod, of their acceptance, as English plenipotentiaries, of a treaty of peace with France. Dated at Paris, 1 June, 1258. With four seals. *Latin.* [*Add. Ch.* 11297.]

50. Letter of Henry III. appointing Humphrey de Bohun, Earl of Hereford and Essex, Constable of England, and William de Fortibus, Earl of Albemarle, his procurators to swear upon his soul in his own presence ("ad iurandum in animam nostram in presencia nostra") that he will keep the peace with France lately made at Paris. Dated at Westminster, 9 Feb. 43rd year [1259]. *Latin.* With seal. [*Add. Ch.* 11299.]

51. Covenant by Eleanor, Queen of Henry III., and Edward her son to Spinellus Symonetti and his fellows, Florentine merchants, to indemnify them in the matter of a bond in 1700

marks, in which the name of Walter de Merton, Chancellor, was inserted without his seal being attached. Dated at Westminster, 7 June, 1262. *Latin.* With fragments of seals. [*Harley Ch.* 43 C. 42.]

52. Bequest by Margaret, widow of Walter de Clifford, to Aconbury Priory near Hereford of her heart to be there buried, with 15 marks in alms and the expenses of burial. Witnesses: Brother Hen. de Marisco, Bernard, sub-prior of Kingswood, and others. Dated at Ross, [16 Dec.] 1263. *Latin.* With seals of Marg. de Clifford, Samson, Abbot of Kingswood, and Henry, Abbot of Dore. [*Harley Ch.* 48 C. 31.]

53. Covenant by Pain de Chaworth and Robert Tybetot to serve Edward, son of Henry III., in the Holy Land, with 10 knights for one year, for 1,200 marks and their passage, *i. e.* hire of ship, and water for themselves, their servants, and their horses. Dated at Westminster, 20 July, 54 Hen. III. [1270]. *French.* With seals. [*Add. Ch.* 19829.]

54. Commission from Edward, son of Henry III., to W[alter Giffard], Archbishop of York, and others, to raise funds for the repayment of 5,000 marks lent to him by divers merchants on the guarantee of the Knights Hospitallers at Acre, in order that his good fame may not perish and access to credit with others be closed to him ("ut fama nostra non depereat, nec aditus credencie penes alios precludatur"). Dated at Acre, 6 Apr. 56 Hen. III. [1272]. *Latin.* With seal. [*Harley Ch.* 43 C. 48.]

55. Confirmation by Henry de Lascy, Earl of "Nichole" [i. e. Lincoln], Constable of Chester, etc., to Bernecestre [Bicester] Priory, of grants by Sir Gilbert Basset and Sir William Lungespe, of pasturage for three teams of oxen, fuel-wood out of Bernewode in Bernecestre, and a mill with suit of the tenants, saving free grinding thereat to the grantor. Witnesses: Mons. Roberd fitz Roger, and others. Dated at Bernecestre, 2 Jan. 14 Edw. I. [1286]. *French.* [*Add. Ch.* 10624.]

56. Grant by Edward I., as "superior dominus regni Scocie," to Gilbert [de Clare], Earl of Gloucester and Hertford, of the marriage of Duncan, son and heir of Duncan, late Earl of Fife [murdered in 1288], provided he be not disparaged. Dated at Berwick, 25 June, 20th year [1292]. *Latin.* With Edward's Great Seal for Scotland. [*Harley Ch.* 43 D. 1.]

57. Appointment by Prince Edward [Edward II.] of John [de Pontissera], Bishop of Winchester, Amedeo, Count of Savoy, Henry de Lacy, Earl of Lincoln, and Otho de Grandison, Knt., as proctors to carry out the treaty of marriage between him and Isabella, daughter of Philip [IV.] of France. Dated at Rokesbourgh [Roxburgh], Ascension Day [16 May], 1303. *Latin.* [*Add. Ch.* 11303.]

58. Counterpart of a grant in tail by Anthony [de Bek], Bishop of Durham, to Edward, Prince of Wales [Edward II.], of Eltham

manor, with lands, etc., in Craye and Cateford, etc., co. Kent. Witnesses: Robert [de Winchelsea], Archb. of Canterbury, John [de Aldreby], Bp. of Lincoln, Walter [de Langton], Bp. of Coventry and Lichfield, Henry [de Lacy], Earl of Lincoln, and others. Dated at Doncaster, 20 April, 33 Edw. I. [1305]. *Latin.* With seal of Prince Edward. [*Harley Ch.* 43 D. 12.]

59. Grant by Robert de Meysi to Sir Will. de Englefeud of Ivo his "nativus" or serf and all his issue, "and for this grant he gave to me a hawk" ("et pro hac donacione dedit mihi ancipitem," sc. accipitrem). Witnesses: Sir Peter Achard and others. [*Temp.* Edw. I.] *Latin.* With seal. [*Add. Ch.* 20251.]

60. Letters of Queen Philippa [wife of Edward III.] to the Dean and Chapter of St. Paul's, London, desiring them to confirm for life to Robert de Chikewell, her Chancellor, a lease to him from Henry de Idesworth, canon of St. Paul's, of houses in Ivy-lane, upon which he is otherwise unwilling to carry out costly improvements. Dated at Antwerp, 16 July, 13 [Edw. III., 1339]. *French.* [*Harley Ch.* 43 E. 10.]

61. Letters of Edward, Prince of Wales, etc. [the Black Prince], reciting letters of his father Edward III., dated at Calais, 28 Oct. 1360, whereby the term for the fulfilment by the King of France of the articles of the Peace of Bretigny is extended from Michaelmas to All Saints' day [1 Nov.]; and swearing upon the consecrated body of Christ to observe the same. Dated at Boulogne, 31 Oct. [1360]. *French.* With seal. [*Add. Ch.* 11308.]

62. Charter of Abbot Peter and the convent of Bitlesden [co. Bucks.], admitting to the privileges of confraternity Sir Robert Corbet and Sir Robert Corbet his son, and their wives and children, living or dead; the two knights undertaking in return to warrant to the Abbey an acre of land and the advowson of the church in Eberton [Ebrington, co. Glouc.]. Dated Feast of the Conversion of St. Paul [25 Jan.], 1379 [80]. *Latin.* With seal of arms of Robert Corbet. [*Harley Ch.* 84 F. 5.]

63. Covenant by William de Wyndesore with Richard II. to serve in war for one year under Thomas of Wodestok, Earl of Buckingham, Constable of England, in his expedition to Brittany and France, with a retinue of 200 men-at-arms and 200 archers; the said William to find 100 men-at-arms for the first half-year at his own cost (save an allowance of 200 livres) by reason of the King's grant to him of lands taken from Alice his wife [Alice Perrers, mistress of Edward III.] in the King's first Parliament, and the other 100 men-at-arms to consist of himself, one other banneret, 20 knights, and the rest esquires. Dated at Westminster, 10 May, 3rd year [1380]. *French.* With fragment of the King's Privy Seal. [*Add. Ch.* 7378.]

64. Notarial certificate of the process by which possession was taken of Tilbury church, co. Essex, by William Tannere, Master

of Cobham College, co. Kent, to which it had lately been appropriated, describing how he laid hold of the door-handle ("anulum hostii"), entered the church, proceeded to the High Altar and touched the chalice, vestments, books, etc., how he then rang the bells, celebrated Mass, and received oblations, how he next went to the rectory ("mansum rectorie"), laid hold of the door-handle, and ate food and drank wine and beer in the hall with divers of the parishioners, and how he finally appointed Rich. Burle, of Tilbury, as his proctor to continue possession. Witnesses: Walter Chudham, rector of Staplehurst, Roger Wyle, vicar of Tilbury, and others. Dated 18 Dec. 1390. *Latin.* [*Harley Ch.* 44 C. 35.]

65. Letters Patent of Henry IV. taking into his protection Sir John Holt and Sir William de Burgh [late Justices of Common Pleas], who, with Sir Robert Bealknape [late Chief Justice of Common Pleas], had been banished to Ireland, 11 Rich. II. [1388], but had been recalled by statute, 22 Jan. 20 Rich. II. [1397]. Dated at Westminster, 20 Feb. 1 Hen. IV. [1400]. *Latin*, the recited statute in *French.* [*Add. Ch.* 19853.]

66. Grant of indulgence from Brothers John Seyvill and William Hullis, of the Order of St. John of Jerusalem, as Proctors of Pope Alexander V., to Sir William Fitz-Hugh and Margery his wife, as contributors to the refortifying of the castle of St. Peter at Budrum [the ancient Halicarnassus], lately captured from the infidels. Dated at Clerkenwell Priory, 1414. *Latin.* With seal of the indulgence. [*Cotton Ch.* iv. 31.]

67. Indenture whereby Richard Courtenay, Bishop of Norwich, Treasurer of the King's Chamber and Keeper of his Jewels, delivers to Robert Asshefeld, esq., retained to serve the King with three archers beyond sea, certain gold and silver plate as security for £13 11s. 11d., a quarter's wages. Dated at Westminster, 22 June, 3 Hen. V. [1415]. *French.* With the bishop's seal of arms. [*Harley Ch.* 43 I. 25.]

68. Quitclaim by Robert de Bridelyngton, of Beverley, "sherman" [clothworker], and Alan Thomson, of Riston, to Robert Dowthorp, of Beverley, "barker" [tanner], of the moiety of two tenements in Beverley, co. York, one near the cucking-stool pond ("iuxta le cokestulepitt") and the other in Spineslane. Dated at Beverley, 10 Apr. 8 Hen. V. 1420. *Latin.* [*Add. Ch.* 5761.]

69. Petition by Sir Ralph Cromwell to Henry VI. for a writ to the Exchequer to stay proceedings against him for certain homages, reliefs, etc., during his absence beyond sea in the King's service; supported by the signatures of Humphrey, Duke of Gloucester, Henry [Beaufort], Cardinal Henry [Chicheley], Archb. of Canterbury, John [Kemp], Archb. of York, Chancellor, and other members of the Council. Endorsed with a note of the grant of a writ, 16 Mar. 9 Hen. VI. [1431.] *French.* [*Cotton MS.* Vespasian F. iii. f. 9.]

70. Mortuary Roll of Lucy, foundress and first prioress of Hengham [Hedingham, co. Essex], consisting of a circular letter from Agnes, apparently her successor, and the convent of Hengham, announcing her death and asking for prayers for her soul, followed by the *tituli* or names of 122 religious houses granting the request and asking for prayers in return. Each entry was made at the house to which it refers, so that there is a wide variety of hands. The circular letter is in a large book-hand, the other scripts mostly belong to types used in the charters of the period. At the top of the roll (not here shown) are three tinted drawings. The religious houses represented are all in southern, south-western, and eastern England. About A. D. 1230. [*Eg. MS.* 2849.]
71. Roll of arms, known as the Dering Roll from its having belonged, early in the 17th century, to Sir Edward Dering of Surrenden, co. Kent. The first coat in l. 11 (one of those shown), which was that of Nic. de Crioll (per fess, *or* and *gu.*), has been erased and the name and arms (*or*, a saltire *sa.*) of Ric. fiz Dering substituted. When complete the roll contained 324 coats in 54 rows of 6 each, but the first row and part of the second are now lost. The coats in the portion shown are almost all those of Kentish families. Copied in the 15th century, probably from a 13th cent. compilation. [*Add. MS.* 38537.]

VIII.—SEALS.

[In the table-cases at the East end of the Saloon.]

Case L.

Great Seals of the Sovereigns of England and Great Britain.

1, 2. Edward the Confessor. 1st seal, obv. [1053–65] and rev.* [1041–66.] xxxiv. 1, 2 b.
3. William I. 1st seal, obv. [1066–87.] xxxix. 8.
4. William II. [1087–1100.] Cast of rev. *D. C.* A. 14.
5. Henry I. 4th seal, obv. [About 1100–23.] *Harl. Ch.* 43. C. 12.
6. Stephen. 2nd seal, obv. [1140 ?] *Cott. Ch.* vii. 4.
7. Henry II. 2nd seal, obv. [1176–77.] *Add. Ch.* 5719.
8. Richard I. 1st seal, rev. 1189. *Harl. Ch.* 43. C. 28.
9. Richard I. 2nd seal, obv. 1198. *Add. Ch.* 33648.
10. John. Only seal, obv. 1200. *Harl. Ch.* 84. C. 7.
11, 12. Henry III. 1st seal, obv. 1230, and rev. 1243. *Harl. Ch.* 43. C. 38; *Cott. Ch.* xi. 53.
13. Henry III. 3rd seal, obv. [About 1259.] xxxiv. 4.
14, 15. Edward I. Only seal, obv. 1276, and rev. 1285. *Cott. Ch.* xv. 10; *Harl. Ch.* 43. C. 52.
16, 17. Edward II. Only seal, obv. 1323, and rev. 1307–27. *Harl. Ch.* 43. D. 24; xxxiv. 5.
18. Edward III. 2nd seal, obv. 1331. *Cott. Ch.* xi. 55.
19. Edward III. 3rd seal, obv. 1338. *Cott. Ch.* xi. 61.
20. Edward III. 6th seal, obv. [1340–72.] xxxvi. 4.
21. Edward III. 7th, or "Bretigny," seal, obv. [1366–75.] *Harl. Ch.* 84. C. 16.
22. Richard II. [1377–99.] 1st seal, obv. xxxv. 344.
23. Richard II. 2nd seal, obv. xxxviii. 186.
24. Henry IV. [1399–1413.] 1st seal, obv. xxxviii. 187.
25. Henry IV. 2nd seal, obv. 1411. *Add. Ch.* 11158.
26. Henry V. 2nd seal, obv. 1415. *Campb. Ch.* xxix. 12.
27. Henry VI. 1st seal, obv. 1442. *Add. Ch.* 5309.
28, 29. Edward IV. 2nd seal, obv. [1461–71], and rev. 1462. xxxvi. 17; *Cott. Ch.* viii. 13.
30, 31. Edward IV. 5th seal, obv. 1471, and rev. [1471–83]. *Cott. Ch.* v. 9; xxxvi. 5.
32. Richard III. Only seal, obv. 1484. *Add. Ch.* 16964.
33, 34. Henry VII. Only seal, obv. 1507, and rev. 1486. *Harl. Ch.* 43. F. 20; *Add. Ch.* 5988.
35. Henry VIII. 2nd seal, obv. 1536. (The last great seal of England till the reign of Queen Victoria exhibiting Gothic architecture.) *Harl. Ch.* 84. C. 25.

* On the obverse of a Great Seal the sovereign is generally represented enthroned, on its reverse mounted on horseback.

GREAT SEAL OF EDWARD III.

36. Henry VIII. 3rd seal, obv. 1544. *Add. Ch.* 5699.
37, 38. Edward VI. Only seal, obv. 1548, and rev. 1553. (The latter used by Queen Mary.) *Harl. Ch.* 75. E. 23; 51. H. 23.
39, 40. Mary I. Only seal, obv. no date, and rev. 1554. xvi. 6 a; *Harl. Ch.* 111. H. 2.
41. Philip I. and Mary I. [1554–8.] Only seal, obv.; bronze cast. xvi. 4 b.
42, 43. Elizabeth. 1st seal, obv. [1558–85], and rev. 1559. xxxvi. 10; *Add. Ch.* 5706.
44, 45. Elizabeth. 2nd seal, obv. [1585–1603], and rev. 1598. xxxvi. 19; *Add. Ch.* 6070.
46. James I. 1st seal, obv. [1603–5.] xxxiv. 13.
47, 48. Charles I. 2nd seal, obv. 1633, and rev. 1627. *Harl. Ch.* 53. H. 7; 53. H. 1.
49, 50. Commonwealth. "The great seal of England. 1651," obv. in wax and rev. in sulphur. Used in 1656. *Sl. MS.* 3243; xxxiv. 17.
51. Commonwealth. Seal used during the Protectorate of Oliver Cromwell, rev. [1658.] *Add. Ch.* 14975.
52 Co mmonwealth. [1658–60.] 2nd seal, used during the Protectorate of Richard Cromwell, rev. xxxiv. 23 a.
53. Charles II. 3rd seal rev. [1664–74.] xxxix. 2.
54, 55. Charles II. Seal for Ireland, obv. and rev. Dated "1660." xxxiv. 24 a, b.
56. James II. Only seal, rev. 1686. *Harl. Ch.* 83. H. 30.
57. William III. and Mary II. [1689–94.] Original design on stone for rev. of a great seal. xxxv. 110.
58. William III. and Mary II. Only seal, rev. 1689. *Add. Ch.* 5967.
59. Anne. 2nd seal, rev. 1704. *Add. Ch.* 8665.
60. Anne. 3rd seal, obv.; cast. [Matrix made in 1707.] xxxvi. 237.
61, 62. George I. Only seal, obv. 1720, and rev. undated. *Add. Ch.* 6301; xxxvi. 232.
63, 64. George II. Only seal, obv. undated, and rev. 1748. xxxvi. 22; *Add. Ch.* 6302.
65. George III. 3rd seal, obv. No date. (Not used after 1800.) xxxvii. 46.
66. George III. 6th seal, obv. No date. xxxvi. 23.
67. George IV. Only seal, obv. 1824. *Ch. Bf.* C. v. 6.
68, 69. William IV. [1830–7.] Only seal, obv. and rev.; proofs. xxxvii. 55, 56.
70, 71. Victoria. 1st seal, obv. and rev.; proofs. [1837.] xxxix. 3 a, b.
72, 73. Edward VII. Obv. and rev.; proofs. [1904.] clii. 19 a, b.

Case M.

a.

Seals of Ecclesiastical Dignitaries.

1. Anselm, Archbishop of Canterbury. [1093–1109.] lv. 72.
2. Alexander, Bishop of Lincoln. 1145. *Cott. Ch.* xi. 8.
3. Theobald, Archbishop of Canterbury. [About 1144.] *Harl. Ch.* 83. C. 26.
4. Robert de Chesney or de Querceto, Bp. of Lincoln. 1152. *Harl. Ch.* 84. C. 47.
5. Richard Fitz-Neal, Bp. of London. [1189–98.] *Harl. Ch.* 83. C. 31.
6. Geoffrey Plantagenet, Bp. of Lincoln. [About 1173.] *Harl. Ch.* 43. C. 36.
7. William de Salso Marisco, Bp. of Llandaff. 1190. *Harl. Ch.* 75. A. 17.
8. Hugh, Bishop of Lincoln.

[1191–5.] *Harl. Ch.* 43. H. 38 b.

9. Hubert, Archbp. of Canterbury. 1198. *Harl. Ch.* 84. C. 42.
10. Henry, Prior of Abergavenny, Bp. of Llandaff. [1193–1218.] *Harl. Ch.* 75. A. 21.
11. William of Blois, Bp. of Lincoln. [1203–6.] *Harl. Ch.* 84. D. 3.
12. Stephen Langton, Archbp. of Canterbury. 1226. *Harl. Ch.* 75. A. 14.
13. Elias de Radnor, Bp. of Llandaff. [1230–40.] *Harl. Ch.* 75. B. 6.
14. Chapter of Llandaff. [1230–40.] *Harl. Ch.* 75. B. 6.
15. Walter de Suthfield, Bp. of Norwich. [1245–57.] xxxv. 228.
16. Henry Lexington, Bp. of Lincoln. [1254–8.] xxxiv. 64.
17. Hugh Balsam, Bp. of Ely. 1266. *Harl. Ch.* 43. H. 7.
18. Lawrence de S. Martin, Bp. of Rochester. 1268. *Campb. Ch.* xxii. 8.
19. William Middleton, Bp. of Norwich. [1278–88.] xxxv. 229.
20. William Fraser, Bp. of St. Andrews. 1281. xviii. 29.
21. Anthony Bek, Bp. of Durham. 1286. *Harl. Ch.* 43. G. 50.
22. William de Luda, Archdeacon of Durham. 1286. *Harl. Ch.* 43. G. 50.
23. John Romayne, Archbp. of York. 1293. *Harl. Ch.* 111. C. 21.
24. John Salmon, Bp. of Norwich. 1308. xxxv. 230.
25. John de Aldreby, Bp. of Lincoln. 1305. *Harl. Ch.* 43. H. 32.
26. Robert Winchelsey, Archbp. of Canterbury. 1309. *Cott. Ch.* v. 12.
27. Richard de Kellawe, Bp. of Durham. [1311–16.] xxxvii. 58.
28. John de Eglescliffe, Bp. of Llandaff. [1323–47.] xxxv. 5.
29. William de Melton, Archbp. of York. 1328. *Campb. Ch.* vii. 14.
30. Stephen de Gravesend, Bp. of London. 1337. *Harl. Ch.* 83. C. 34.
31. Ralph Stratford, Bp. of London. 1340. *Cott. Ch.* v. 10.
32. William Bateman, Bp. of Norwich. [1344–55.] xxxv. 231.
33. John Thoresby, Archbp. of York. [1353–73.] xxxvi. 49.
34. Simon Sudbury, Archbp. of Canterbury. [1380–1.] Seal "ad causas." *Harl. Ch.* 44. C. 33.
35. William Courtenay, Archbp. of Canterbury. [1381–96.] xxxiv. 66.
36. John Bokyngham, Bp. of Lincoln. 1386. *Harl. Ch.* 43. H. 46.
37. Chapter of Lincoln. 1386. *Harl. Ch.* 43. H. 46.
38. Henry Spencer, Bp. of Norwich. 1392. *Add. Ch.* 6703.
39. Henry Beaufort, Bp. of Lincoln, 1403. Seal "ad causas." *Harl. Ch.* 43. I. 4.
40. Richard Clifford, Bp. of London. 1409. *Campb. Ch.* xxii. 12.
41. Philip Repingdon, Bp. of Lincoln. 1415. Seal "ad causas." *Harl. Ch.* 43. I. 5.
42. John Stafford, Archbp. of Canterbury. [1443–52.] Seal "ad causas." xxxii. 50 d.
43. Richard Beauchamp, Bp. of Salisbury. 1470. *Add. Ch.* 5691.
44. William Smith, Bp. of Lincoln. 1496. *Add. Ch.* 6335.
45. William Warham, Archbp. of Canterbury. [1504–32.] Seal of Prerogative Court. xxxii. 50 e.
46. Edward Lee, Archbp. of York. 1540. *Cott. Ch.* x. 13.
47. Thomas Cranmer, Archbp. of Canterbury. 1540. *Cott. Ch.* x. 13.
48. Thomas Thirleby, Bp. of Westminster. (Design on wood.) [1540–50.] xxxv. 45.
49. Nathaniel, Lord Crewe, Bp. of Durham. [1674–1722.] "Palatine seal," rev. xxxiv. 62.

b.

Seals of Abbots, Abbeys, etc.

1. Wilton, co. Wilts. [13th cent.] [11th-cent. matrix.] *Harl. Ch.* 45. A. 36.
2. St. Mary's, York. [Early 13th cent.] [11th-cent. matrix.] *Harl. Ch.* 44. D. 20.
3. Westacre, co. Norf. [About 1231–6.] [12th-cent. matrix.] *Top. Ch.* 21.
4. Selby, co. York. 1282. [12th-cent. matrix.] *Harl. Ch.* 44. I. 16.
5, 6. Robert, Bp. of Bath, and Priory of St. Peter's, Bath. [1159–66.] [The latter from 10th- or 11th-cent. matrix.] *Harl. Ch.* 75. A. 30.
7. St. Albans, co. Hertf. 1435. [12th-cent. matrix.] *Campb. Ch.* x. 11.
8. Nun Kelynge, co. York. [13th-cent. charter, 12th-cent. matrix.] *Harl. Ch.* 44. E. 56.
9. Newstead, co. Notts. [13th cent.] *Harl. Ch.* 83. C. 43.
10. Kilburn, co. Midd. 1402. [12th-cent. matrix.] *Add. Ch.* 5313.
11. Ankerwyke, co. Bucks. 1194. *Campb. Ch.* x. 7.
12. Battle, co. Suss. [About 1212.] *Campb. Ch.* xxvii. 6.
13. St. John's Redcliffe, Bristol, co. Som. [Late 13th cent.] [Early 13th-cent. matrix.] *Add. Ch.* 15204.
14. Lees Priory, co. Essex. About 1230–50.] *Add. Ch.* 9489.
15. Merton, co. Surr. [About 1249–52.] xxi. 25.
16. Simon, Abbot of St. Edmund's Bury, co. Suff. [1257–79.] *Add. Ch.* 7211.
17. John, Abbot of St. Albans. 1258. *Campb. Ch.* vii. 6.
18. Holy Trinity, Norwich. 1321. [Matrix made in 1258.] *Top. Ch.* 43.
19. Greenfield, co. Linc. [About 1260.] *Harl. Ch.* 44. D. 59.
20. John de Medmeham, Abbot of Chertsey. 1269. *Add. Ch.* 5546.
21. Chertsey, co. Surr. 1269. *Add. Ch.* 5546.
22. St. James, Northampton. [About 1270.] *Add. Ch.* 6043.
23. Nun Appleton, co. York. 1272. *Harl. Ch.* 44. A. 5.
24. Simon, Abbot of Kirkstead, co. Linc. 1278. *Harl. Ch.* 44. F. 4.
25. Newhouse, co. Linc., 3rd seal. 1283. *Harl. Ch.* 44. H. 3.
26. St. Bartholomew, London. 1533. [13th-cent. matrix.] *Harl. Ch.* 83. A. 43.
27. Peterborough, co. Northt., 2nd seal. [13th cent.] xvi. 5 c.
28. Lesnes, co. Kent. [1223–48.] *Campb. Ch.* xiv. 23.
29. Selborne, co. Southt. 1266. *Harl. Ch.* 44. H. 42.
30. Southwick, co. Southt., 2nd seal. [13th cent.] xxxv. 196.
31. Evesham, co. Worc., 1st seal. [13th cent.] xxxv. 58.
32. St. Paul's, London, 2nd seal. [13th cent.] xxxv. 256.
33. Hagneby, co. Linc. 1392. [13th-cent. matrix.] *Harl. Ch.* 44. E. 14.
34. Bromholme, co. Norf. 1421. [13th-cent. matrix.] *Top. Ch.* 54.
35. Christ Church, Canterbury, 3rd seal. 1452. [13th-cent. matrix.] *Campb. Ch.* xxii. 7.
36. Waltham, co. Essex. 1537. [13th-cent. matrix.] *Add. Ch.* 7077.
37. Boxgrave, co. Sussex. [13th cent.] xxxv. 197 a, b, c.
38. Daventre, co. Northt. 1295. *Harl. Ch.* 84. E. 23.
39. Thornholm, co. Linc. 1297. *Harl. Ch.* 45. A. 1.
40. Oseney, co. Oxon. 1300. *Add. Ch.* 10627.
41. Barlings, co. Linc. 1310. *Harl. Ch.* 44. H. 16.
42. Bridlington, co. York. 1327. *Harl. Ch.* 44. B. 22.
43. Bardney, co. Linc., 2nd seal. 1347. *Harl. Ch.* 44. A. 8.

44. Henry, Abbot of St. Werburgh, Chester. 1394. *Woll. Ch.* vi. 60.
45. Bissemede, co. Bedf. 1523. [14th-cent. matrix.] *Harl. Ch.* 83. A. 28.
46. Elsing Spittle, London. 1405. *Harl. Ch.* 83. C. 42.
47. St. Edmund's Bury. 1517. [14th-cent. matrix.] *Cott. Ch.* xxi. 7.
48. John, Abbot of the above. 1517. *Cott. Ch.* xxi. 7.
49. Dean and Chapter of Ely, co. Cambr. 1822. [16th-cent. matrix.] xxxvi. 186.

c, d.

Baronial Seals.

c.

1. Milo de Gloecestria, afterwards [1141–3] 3rd Earl of Hereford. xxxv. 56.
2. Waleran de Bellomonte, Count of Mellent, Earl of Worcester. [1138 ?] *Harl. Ch.* 45. I. 30.
3. Conan Le Petit, Duke of Brittany, 5th Earl of Richmond. [About 1150–4.] *Harl. Ch.* 48. G. 40.
4. Robert, son of Turketin, Knt. [About 1150–60.] *Harl. Ch.* 50. B. 44.
5. Richard de Humetis, King's Constable of Normandy. [1154–80.] *Harl. Ch.* 83. B. 36.
6. Robert de Bellomonte, Count of Mellent. [1170–8 ?] *Campb. Ch.* xxii. 1.
7. Geoffrey Plantagenet, son-in-law of Conan Le Petit, 6th Earl of Richmond. [1171–84.] *Harl. Ch.* 43. C. 35.
8. Roger de Mowbray, of co. York. [About 1185 ?] *Harl. Ch.* 83. C. 38.
9. Adam, son of Roger de Sumeri. [1185–91 ?] *Harl. Ch.* 75. D. 10.
10. John, Count of Mortain (King John). [About 1188.] *Harl. Ch.* 83. A. 27.
11. Helyas de Albeni. [Late 12th cent.] *Harl. Ch.* 45. B. 28.
12. Roger de Lacy, Constable of Chester. [1194–1211.] *Harl. Ch.* 52. H. 43 a.
13. Hugh de Beauchamp. [12th cent.] *Add. Ch.* 7081.
14. Simon de la Tour, Knt. [12th cent.] *Harl. Ch.* 83. B. 49.
15. Ralph, son of Stephen de Oiland, or Hoiland. [12th cent.] *Harl. Ch.* 54. D. 31.
16. Robert Fitz Meldred. [End of 12th cent.] (The earliest known occurrence of the saltire afterwards borne by the Neville family.) *Add. Ch.* 66126. *Presented, in* 1922, *by W. A. Littledale, Esq., F.S.A.*
17. Stephen de Turnham, Knt. [About 1200.] xxxvi. 216.
18. Patrick, 5th Earl of Dunbar. [About 1200.] *Cott. Ch.* xix. 10.
19. Gilbert Prudhomme. [Early 13th cent.] *Add. Ch.* 5528.
20. Alan, Count of Penthièvre and Goello, son of Henry, Count of Tréguier. 1202. *Harl. Ch.* 45. B. 23.
21. Baldwin, Count of Flanders. [Early 13th cent.] *Campb. Ch.* xxii. 4.
22. Leisanus filius Morgani, of co. Glamorgan. [Early 13th cent.] *Harl. Ch.* 75. C. 35.
23. Thomas de St. Walerie. [Early 13th cent.] *Harl. Ch.* 86. D. 50.
24. Brianus filius Radulphi, of co. Essex. [Early 13th cent.] *Harl. Ch.* 83. E. 39.
25. Guillaume, Avoué of Arras, Lord of Béthune and Tenremonde. [Early 13th cent.] *Harl. Ch.* 45. E. 30.
26. Richard, Earl of Cornwall, son of King John. [1225–72.] xxxvi. 215.
27. The same, as King of the Romans. 1257. *Add. Ch.* 1051.

p. 104, no. 26; p. 106, no. 91.

(1.) SEAL OF RICHARD,
EARL OF CORNWALL. [1225—1272.]

(2.) SEAL OF ISABELLA,
WIFE OF EDWARD II. [1308—1358.]

28. Peter de Brus III. [13th cent.] xxxvi. 57.
29. Hugh de Neville. [Early Hen. III.] *Harl. Ch.* 54. B. 14.
30. Robert, son of Walter de Davintre, of co. Northampton. [13th cent.] *Harl. Ch.* 49. D. 9.
31. Sir Robert de Ghisnes, Knt. [1245–50.] *Harl. Ch.* 50. G. 39.
32. Roger de Quincy, 2nd Earl of Winchester. [About 1250.] *Harl. Ch.* 83. B. 42.
33. William de Fortibus, 7th Earl of Albemarle. 1251. *Harl. Ch.* 50. D. 38.
34. Simon de Montfort, 2nd Earl of Leicester. 1258. *Add. Ch.* 11296.
35. Geoffrey de Geynville, of Ireland. 1259. *Harl. Ch.* 50. G. 38.
36. John, son of Hubert de Burgh. [About 1269.] *Harl. Ch.* 47. E. 36.
37. Robert, son of William de Ferrers, Earl of Derby. 1262. *Woll. Ch.* vi. 48.
38. Peter de Montfort. [Middle of 13th cent.] *Cott. Ch.* xi. 28.
39. Gilbert de Clare, Earl of Hertford. [1262–95.] *Campb. Ch.* xii. 5.
40. John Fitz-Alan, of co. Warwick. [About 1272.] *Harl. Ch.* 86. F. 61.
41. Edmund Plantagenet, Earl of Cornwall. 1275. *Harl. Ch.* 84. C. 11.
42. Sir John de la Hay, Knt. 1281. *Harl. Ch.* 51. D. 32.
43. Gerard de Furnivall. [Late 13th cent.] *Harl. Ch.* 50. E. 55.
44. Patrick, 8th Earl of Dunbar. [About 1289–1308.] xix. 9.
45. Henry de Laci, 3rd Earl of Lincoln. 1290. *Add. Ch.* 15310.
46. The same—a different seal. [Before 1298.] *Add. Ch.* 7438.
47. John, Duke of Lorraine and Brabant. 1295. *Add. Ch.* 12725.
48. The same, 2nd seal. 1300. *Cott. Ch.* v. 14.
49. Thomas, 2nd Earl of Lancaster. [1295–1321.] xvi. 7.
50. Theobald de Verdoun, Constable of Ireland. 1313. *Harl. Ch.* 57. C. 25.
51. John de Mowbray, Lord of the Isle of Axholme [co. Linc.]. 1334. *Add. Ch.* 1252.

d.

52. William de Clinton, Earl of Huntingdon. 1340. *Harl. Ch.* 48. C. 40.
53. Hugh de Courtenay, 2nd Earl of Devon. 1349. *Harl. Ch.* 48. I. 23.
54. John Darcy, Lord of Knayth, co. Lincoln. 1349. *Harl. Ch.* 49. D. 2.
55. John Plantagenet "of Gaunt," Duke of Lancaster, Seneschal of England. (Privy seal.) 1363. *Harl. Ch.* 43. E. 14.
56. The same, as King of Castile and Leon. 1392. *Add. Ch.* 8125.
57, 58. Sir Robert de Marny, Knt., and Alice Brun, his wife. 1365. xxvii. 55.
59. Walter, 4th Baron Fitz-Walter. 1368. *Harl. Ch.* 50. C. 9.
60. Ingelram de Coucy, Earl of Bedford. 1369. *Harl. Ch.* 48. I. 6.
61. Henry Percy, 1st Earl of Northumberland. 1390. *Harl. Ch.* 53. E. 46.
62. Edmund Plantagenet, Duke of York, 5th son of Edward III. 1391. *Add. Ch.* 8133.
63. William de Beauchamp, 1st Baron Abergavenny. 1396. *Harl. Ch.* 111. D. 27.
64. Michael de la Pole, 4th Earl of Suffolk. 1408. *Harl. Ch.* 54. I. 7.
65. Thomas Plantagenet, Duke of Clarence, second son of Henry IV. 1413. *Cott. Ch.* iv. 30.
66. Humphrey Plantagenet, Duke of Gloucester, fourth son of Henry IV., seal for chancery of Pembroke. 1426. *Add. Ch.* 6000.
67. William de Hoo, Knt. 1427. *Harl. Ch.* 51. G. 8.
68. Sir Maurice de Berkeley, Lord of Beverstone. 1428. *Harl. Ch.* 46. A. 47.
69. Sir James Ormond, Captain of Gournay, France. 1441. *Add. Ch.* 1497.

70. Jasper Tudor, Earl of Pembroke. 1459. xxxii. 20.
71. John de la Pole, Earl of Lincoln. [1467–87.] xxxv. 37.
72. John de Vere, 13th Earl of Oxford, Lord Great Chamberlain and Lord High Admiral. 1496. *Add. Ch.* 989.
73. Richard Grey, Earl of Kent, Baron Grey of Ruthyn. [1506–7.] xxxvi. 152.
74. Sir Robert Dudley, K.G., Earl of Leicester. 1566. *Harl. Ch.* 83. E. 26.
75. The same—another seal. [About 1577.] xxxv. 345.
76. Charles Howard, 1st Earl of Nottingham, Lord High Admiral. 1601. *Add. Ch.* 5641.

Seals of Queens Consort and Ladies of Rank.

77. Alice of Brabant, 2nd wife of Henry I. [About 1136–8.] *Add. Ch.* 19573.
78. Mary, daughter of Lawrence of Rouen. [12th cent.] *Cott. Ch.* v. 11.
79. Liece, daughter of the preceding and of Ralph of Rouen. [12th cent.] *Harl. Ch.* 50. B. 23.
80. Ydonia de Herste, Lady of Broomhill, co. Kent. [Late 12th cent.] *Campb. Ch.* xxv. 20.
81. Margaret de Quincy, Countess of Winchester. [About 1220.] *Harl. Ch.* 112. C. 27.
82. Ela, Countess of Salisbury. [1226–40.] *Harl. Ch.* 53. B. 12.
83. Margaret de Lacy, Countess of Lincoln and Pembroke. [After 1245.] *Campb. Ch.* v. 4.
84. Maud, daughter of William Luvetot, widow of Gerard, Baron Furnival. [About 1260.] *Harl. Ch.* 112. I. 55.
85, 86. Sir Hugh de Coleworthe, Knt., and Elizabeth his wife. [Late 13th cent.] *Harl. Ch.* 48. G. 26.
87. Agnes de Percy, of co. Lincoln. [Late 13th cent.] *Harl. Ch.* 54. G. 12.
88. Joan de Stuteville. [1265–75.] *Cott. Ch.* xxix. 63.
89. Mabel de Gatton. [13th cent.] xxxvi. 218.
90. Isabel de Beaumont, widow of Sir John de Vescy. [1289–1311.] *Harl. Ch.* 43. I. 48.
91. Isabella of France, wife of Edward II. [1308–58.] xxxv. 1.
92. Alice de Lacy, Countess of Lincoln, daughter of the Marquis of Saluces. 1310. *Add. Ch.* 7677.
93. Margaret de Neville. 1315. *Campb. Ch.* xxiii. 16.
94. Elizabeth de Burgh, Lady of Clare. 1335. *Harl. Ch.* 47. E. 39.
95. Elizabeth de Multon, wife of Walter de Bermyngham. 1341. *Harl. Ch.* 46. A. 49.
96. Matilda of Lancaster, Countess of Ulster. 1347. *Harl. Ch.* 43. C. 47.
97. Euphemia de Lucy, widow of Sir Walter de Heselarton, Knt. 1369. *Harl. Ch.* 51. E. 39.
98. Anne of Bohemia, wife of Richard II. 1390. *Add. Ch.* 20396.
99. Anne, Countess of Stafford, daughter of Thomas, Duke of Gloucester, youngest son of Edward III. 1434. *Harl. Ch.* 43. E. 22.
100. Margaret, Countess of Shrewsbury, daughter of Richard, Earl of Warwick. 1456. *Harl. Ch.* 56. G. 51.
101. Elizabeth Wydevile, wife of Edward IV. 1467. *Add. Ch.* 17741.
102. Margaret, Countess of Salisbury, daughter of George, Duke of Clarence. 1514. *Harl. Ch.* 43. F. 8.
103. Jane Seymour, wife of Henry VIII. 1537. *Add. Ch.* 36198.
104. Henrietta Maria, wife of Charles I. [1625–69.] xxxiv. 16 a.
105. Catharine of Braganza, wife of Charles II. 1662. xxxiv. 26 a.

LIST OF BENEFACTORS TO THE DEPARTMENT OF MANUSCRIPTS.

The following are the principal donations which have been made to the Department since the foundation of the British Museum in 1753:

1753. **Sir John Cotton, Bart.** The Cottonian Library of MSS. and Charters formed by his grandfather, Sir Robert Cotton, Bart. *Presented to the nation in 1700; incorporated in the Museum in 1753.*

1753. **Henrietta, Countess of Oxford, and Margaret, Duchess of Portland.** The Harley Collection of MSS. and Charters, formed by Robert Harley, Earl of Oxford, and his son Edward, second Earl. *Sold much below its real value.*

1753. **Sir Hans Sloane, Bart.** The Sloane Collection of MSS. and Charters. *By bequest on payment of a sum much below its real value.*

1757. **H.M. King George II.** The Royal Library of MSS. and Charters.

1765. **The Rev. Thomas Birch, D.D.** Historical and other MSS. *By bequest.*

1785. **The Rev. William Cole.** Collections for the History of Cambridgeshire. *By bequest.*

1790–9. **Sir William Musgrave, Bart.** MSS., chiefly biographical.

1796. **Sir William Burrell, Bart.** Collections for the history of Suffolk. *By bequest.*

1807–14. **Lord Frederick Campbell.** Collection of Charters.

1809. **The Very Rev. Sir Richard Kaye, Bart., Dean of Lincoln.** Autographs and Drawings. *By bequest.*

1826. **Adam Wolley, Esq.** Collections, chiefly relating to Derbyshire. *By bequest.*

1829. **Francis Henry, fourth Earl of Bridgewater.** The Egerton MSS. and Charters, with an annual income for their maintenance and augmentation. *By bequest.*

1835. **Maj.-Gen. Thomas Hardwicke.** Correspondence and papers. *By bequest.*

1838. **Charles, Baron Farnborough.** Stock in the public Funds, as an addition to the Bridgewater Bequest. *By bequest.*

1842. **The Executors of Richard, Marquess Wellesley.** Official Papers of the Marquess Wellesley, Governor-General of India, 1798–1805.

1844. **The Governors of the Welsh School and the Cymmrodorion Society.** Two large collections of Welsh MSS.

1849. **Vincent Novello, Esq.** Music by various English composers.

1855–79. **Sir Walter Calverley Trevelyan, Bart.** Charters and papers of the family of Calverley, and other papers.

1857. **William Haldimand, Esq.** Correspondence of Brigadier-Gen. Bouquet and of Gen. Sir Frederick Haldimand, K.B., during their commands in North America, 1757–85.

1858. **The Rev. Lord John Thynne, Sub-Dean of Westminster,** Correspondence of John, Lord Carteret, afterwards Earl Granville.

1860. **Anne Florence, Countess Cowper.** Correspondence of Thomas Robinson, afterwards Lord Grantham.

1864. **Coventry Patmore, Esq.** Collection of Plays.

1865. **H.M. Queen Victoria.** Papyri from Herculaneum.

1869. **John Cam Hobhouse, Baron Broughton.** Correspondence and papers. *By bequest.*

1873. **Mrs. Lina Balfe.** English Operas by her husband, M. W. Balfe.

1873. **Hugh, third Marquess of Westminster.** Charters of Reading Abbey.

1877. **The Hon. Maria Otway-Cave.** Papers of Henry Stuart, Cardinal York, and papers relating to the Sobieski family.

1879. **William White, Esq.** A sum of money partially expended on additional rooms for the Department of MSS. *By bequest.*

1881. **William Burges, Esq., A.R.A.** Illuminated MSS. *By bequest.*

1884. **Sir Michael Costa.** Original scores of his compositions. *By bequest.*

1885. **Thomas A. E. Addington, Esq.** Rubbings from English Monumental Brasses.

1886–9. **Walter John, fourth Earl of Chichester.** Correspondence of Thomas Pelham-Holles, Duke of Newcastle, and of the first and second Earls of Chichester, with other papers relating to the Pelham family.

1891. **Señorita Llanos-Keats.** Letters of John Keats.

1891. **Mrs. Cross (" George Eliot ").** Original Manuscripts of her works. *By bequest.*

1893. **John Malcolm, Esq., of Poltalloch.** The Sforza Book of Hours.

1893. **Miss Mary Augusta Gordon.** The Khartoum Journal and other papers of General C. G. Gordon. *By bequest.*

1894–6. **Samuel Butler, Esq.** Correspondence of Dr. S. Butler, of Shrewsbury School, Bishop of Lichfield.

1894. **Thomas Washbourne Gibbs, Esq.** Autograph Journal of Laurence Sterne, etc. *By bequest.*

1895. **Jesse Haworth, Esq., and Henry Martyn Kennard, Esq.** Greek Papyri from Egypt.

1896. **Sir A. Wollaston Franks, K.C.B.** Rubbings of Monumental Brasses.

1896. **Miss Eliza Wesley.** Autograph Music of Samuel Wesley, Bach, etc. *By bequest.*

1896. **A. de Noë Walker, Esq.** Autograph Poems of Walter Savage Landor.

1897. **F. C. Miers, Esq.** Papers of Francis Place.

1898. **Miss Christian Maclagan.** Rubbings of Sculptured stones of Scotland.

1898. **Hallam, second Lord Tennyson.** Epilogue to "Idylls of the King," by Alfred, Lord Tennyson.

1898. **Miss Helen Lindsay.** Illuminated MSS.

1898. **Sir George Grove, C.B.** Correspondence of Dean Stanley with Sir G. Grove.

1898. **Baron Ferdinand Rothschild, M.P.** Illuminated MSS. and Book of Funeral Processions. *By bequest.*

1900–22. **The Egypt Exploration Fund (now the Egypt Exploration Society).** Greek and Latin Papyri.

1901. **Canon Charles M. Church.** Papers of Gen. Sir Richard Church.

1902. **John Ernst Perabo, Esq., of Boston, U.S.A.** Autograph Sonata of Franz Schubert.

1904. **Herbert Spencer, Esq.** Original Manuscripts of his works. *By bequest.*

1905. **Charles Alban Buckler, Esq.** Water-colour views of English cathedrals, churches, etc., by John Buckler, J. Chessell Buckler, and C. A. Buckler. *By bequest.*

1905. **Mrs. Joseph Pennell.** Collections on the Romany language and people, by C. G. Leland.

1906. **H.M. King Edward VII.** Papyri from Herculaneum.

1906. **Robert Pearson Brereton, Esq.** Collections relating to Northamptonshire churches. *By bequest.*

1907. **Tito Hékékyan Pasha.** Papers of his father, Joseph Hékékyan Bey.

1907. **Rev. Charles Hargrove.** Letters of Shelley.

1907. **C. Fairfax Murray, Esq.** MSS. of William Morris.

1908. **Miss Harriet Chichele Plowden.** MSS. of Mozart and Beethoven. *By bequest.*

1908. **Sir Thomas Brooke, Bart.** The Lothair Psalter and three chartularies. *By bequest.*

1909. **Georgiana, Lady Burne-Jones.** MS. written and decorated by William Morris and Sir Edward Burne-Jones.

1909. **Robert Ross, Esq.** MSS. of Oscar Wilde.

1910. **Roland Stuart, Esq.** Letters of George Eliot.
1910. **Benjamin Minors Woollan, Esq.** Nelson's Trafalgar Memorandum. *By bequest.*
1910. **Emanuel, Duque de Losada y Losada.** Autograph MS. of Napoleon I. *By bequest.*
1911. **Alfred H. Huth, Esq.** Thirteen MSS. selected from his library. *By bequest.*
1911. **Hon. Henry Berkeley Portman.** Correspondence and papers of the Earls of Liverpool.
1912. **Miss Laetitia Sharpe.** MS. of Thomas Gray.
1913. **Dr. Paul Heger and his Sisters.** Four letters of Charlotte Brontë.
1913. **Lady Layard.** Correspondence and papers of Sir A. H. Layard. *By bequest.*
1915, 1916. **Lady Wernher (Lady Ludlow).** Some leaves of Dickens' Pickwick Papers, and three letters of Dr. Johnson.
1917. **The Peel Trustees.** Papers of Sir R. Peel, second Bart.
1917. **Darea, Baroness Zouche.** The Parham MSS. chiefly collected by Hon. R. Curzon. *By bequest.*
1918. **Rev. E. S. Dewick.** Four liturgical MSS. *By bequest.*
1919. **Henry Yates Thompson, Esq.** The St. Omer Psalter.
1919. **James Buchanan, Esq. (Lord Woolavington).** Logbook of H.M.S. *Victory.*
1920. **The National Art Collections Fund and other Friends** contributed to the purchase of the Life of St. Cuthbert.
1920. **Teachers of English in American Universities and Colleges.** A MS. of Middle English religious verse.
1921. **Dr. J. Wickham Legg.** Fourteen liturgical MSS.
1922. **Adela, Countess of Essex.** Rolls and Charters, &c., from the Cassiobury muniments.

LANTERN SLIDES.

Lantern slides of selected objects in the several departments are lent by the Trustees for the purpose of local lectures on certain conditions. Among the groups now available are:

Biblical Manuscripts.
Illuminated Manuscripts (six sections).
Historical Autographs.
Greek Palaeography.
Latin Palaeography.

Particulars may be obtained from the Director, to whom all communications should be addressed. Application should be made at least a fortnight in advance.

PUBLICATIONS.

In addition to the general catalogues of the contents of the Department of Manuscripts (for which see the full *List of the British Museum Publications, Bloomsbury*, obtainable on application), the following publications relate more particularly to the subjects of this part of the Guide:—

Catalogue of Ancient MSS. in the British Museum, with Autotype Facsimiles. Part II. Latin. 1884, portfolio, 3*l.* Bound 3*l.* 15*s.* (Pt. I. Greek. *Out of print.*)

Codex Alexandrinus, in reduced collotype facsimile:—
Old Testament, Part I., Genesis-Ruth. 1915, 4to, portfolio, 1*l.* 15*s.*
New Testament and Clementine Epistles. 1909, 4to, portfolio, 1*l.* 10*s.*

Facsimiles of Biblical Manuscripts in the British Museum. With Descriptive Text by F. G. Kenyon. 1900, 4to, half-bound, 15*s.*; cloth, 10*s.*

Facsimiles of Royal and other Charters in the British Museum. Vol. I. William I.–Richard I. 1903, 4to, 1*l.* 10*s.*

Collotype of the Articles of Magna Charta, with letterpress in broadside or book form, 2*s.* 6*d.*

Collotype of Magna Charta, with letterpress in broadside or book form, 2*s.* On vellum, 7*s.*

The Nelson Memorandum: text and description of the Trafalgar Memorandum exhibited in the Manuscript Saloon. With 9 plates. 1910, 4*d.*

Catalogue of Seals in the Manuscripts Department of the British Museum, by W. de G. Birch. Vol. I. 1887, 8vo, 1*l.* 16*s.* *Out of print.*
——— Vol. II. 1893, 8vo, 1*l.* 16*s.*
——— Vol. III. 1894, 8vo, 1*l.* 10*s.*
——— Vol. IV. 1895, 8vo, 1*l.* 16*s.*
——— Vol. V. 1898, 8vo, 2*l.* 5*s.*
——— Vol. VI. 1900, 8vo, 2*l.* 10*s.*

Communications as to these publications should be addressed to *The Director, British Museum, Bloomsbury*, W.C. 1.

UTL AT DOWNSVIEW
D RANGE BAY SHLF POS ITEM C
39 30 22 20 02 012 2